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WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE SOCIETY
OF JESUS IN NORTH AND SOUTH AMERICA.

VOL. XXIII.

WOODSTOCK COLLEGE

1894.

FOR CIRCULATION AMONG OURS ONLY.

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WOODSTOCK LETTERS

VOL. XXIII., No. 1.

THE JESUIT MISSIONS IN THE UNITED STATES.

BY REV. J. F. X. O'CONOR, S. J.

This valuable historical article was written by Father J. F. X. O'Conor for the Catholic Club of New York, on the occasion of the Catholic celebration at Carnegie Hall in honor of Columbus, which took place the second of the three days devoted to the national celebration in October, 1892. The article was intended to briefly review the work of the Society of Jesus within the limits of the United States. It will be published in the Memorial Volume of the Catholic Club and will be called the "Jesuit Paper," as there is a Dominican and Franciscan Paper written for the same occasion. The authorities on the Memorial Volume consider it the best paper contributed. It will not appear in print for some time, and, even then, will hardly be apt to fall into the hands of our readers. It contains so much valuable historical information of the greatest interest to Ours, that by the kindness of the author we publish it in the LETTERS *for present reading and for future reference. It will be considered a favor, if our readers will send any suggestions or corrections that may be made use of in a more extended article later on.*—EDITOR W. LETTERS.

In this necessarily brief account of the Jesuit Missions in the United States, it is intended to recall the fact that the Fathers of the Society of Jesus during the past two hundred and fifty years have visited or established missions in nearly

every state of the Union. In almost every one of these states the Jesuit Fathers were the pioneer missionaries, explorers or settlers.

In the first hundred years from 1613, when Father Biard entered Maine, to 1776, they had traversed the states on the Atlantic Coast, from Maine to Florida, as well as those on the slope of the Pacific, while from 1776 to 1893 their missions have embraced every state of the interior, comprising the missions of Fr. De Smet in the Rocky Mountains, the Indian Territories, Oregon, Idaho, Montana, and beyond, even to the remote regions of Alaska.

In the century before the Declaration of Independence they had visited the following states: Maine, and the region then under the jurisdiction of that State, Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, North Carolina, South Carolina, Virginia, Georgia, Florida, Texas, Mexico, California, Michigan, Wisconsin, Mississippi, Ohio, Louisiana, Illinois, and Missouri.

In the subsequent century from 1776 to 1892 the missions of the Society of Jesus under De Smet, Weninger, and Cataldo included the Pacific Slope and the states of the interior, Washington Territory and Oregon, Idaho, Colorado and Arizona, Dakota, Nebraska, Montana, and Alaska. It may be said, therefore, that there is not an extended portion of these United States on the Atlantic Coast or the territories of the Pacific, whether among the recesses of the Rocky Mountains, in the region of the Mexican Gulf, the frozen plains of Alaska or the great Northern Lakes, that has not been a witness to the labors and sufferings of the missionaries of the Society of Jesus.

The first missions of which we have a record in those invaluable documents of early American history, the "Jesuit Relations"[1] and the "Lettres Edifiantes,"[2] are the mis-

[1] The chief source of information in regard to the earlier days of the Jesuit Missions in America is the series of detailed reports written by the Fathers to their Superiors, and are known as the "Jesuit Relations." "In regard to the condition and primitive character of the inhabitants of North America it is impossible," says Parkman, "to exaggerate their value as an authority. The 'Relations' hold a high place as authentic and trustworthy historical documents." These invaluable documents of the early history of North America, reports sent by the Jesuit missionaries each year to their superiors, comprise the years 1632 to 1671-'72 in the volumes in this country. In that period 1632-1671, there are 45 volumes. Harvard Library has 40; 1632, 1654, 1658, 1659, 1665 are missing. J. C. Brown, Providence, R. I., has 38 vols.; Hon. H. C. Murphy, Brooklyn, has 29; Hon. N. C. Gallatin, N. C., has 22; Rev. M. Plante, Quebec, has 20; State Library, Albany, has 8. Other volumes are found in various institutions and private libraries. The new series published in 1858 in Quebec under the auspices of the Canadian Government and at its expense, besides the period beginning 1632, includes the "Relations" of 1611-1626 (Quebec, 1858), 1672-1679 (Paris, 1891).

[2] Lockman, the Protestant writer, in his extracts from the "Lettres Edifiantes et Curieuses," written by the Jesuit Missionaries, says: "I believe it

sions of Maine. The missions in the North of the United States besides those in Maine among the Abnakis, were in Michigan and Ohio, as well as in Canada among the Hurons, in New York among the Iroquois, in Wisconsin and Michigan among the Ottawas, in Illinois among the Illinois Indians, and in the South, the missions of Louisiana.

The first missionaries on American soil were those sent to Port Royal, the present Annapolis of Nova Scotia.[3] They were Fr. Peter Biard and Fr. Enemond Massé, who founded in the year 1612 the mission of St. Saviour on Mt. Desert Island, within the jurisdiction of Maine. To accomplish their mission they were furnished with a share in the cargo and vessel, the only conditions by which they could make their way to the colony. The gift of the vessel and the means was made by Madame Guercheville. During their stay they met with violent and unjust treatment from Biencourt, the commander of the Colony.

This colony at St. Saviour was surprised and broken up by Argal,[4] an Englishman, famous for fraud and injustice in Virginia. The two missionaries were carried to Virginia and finally sent back to France, where Fr. Biard died, while Fr. Massé returned and died in the Canadian missions of the Algonquins, on May 12th, 1646. The first Abnaki mission in Maine was thus destroyed through the malice of men who called themselves Christians. In the same year, 1646, Fr. Druillets [5] was sent to the Kennebec, while Fr. Jogues went to the Mohawk mission.

The Abnakis received the missionary with joy. They mourned his departure when upon the order of his superiors in the following May he returned to Quebec. In 1650 Fr. Jogues again returned as the envoy of the Governor of Canada. At Roxbury he met Elliot,[6] who had devoted himself to the conversion of the Indians, and who invited him to pass the winter under his hospitable roof; but rest was not part of the Jesuit's life. In February he was again with his Indians. After the first year's labor among the Indians, Fr. Druillets died in Quebec, at the age of eighty-eight on April 8th, 1681.

will be granted that no men are better qualified to describe nations and countries than the Jesuits. Their education, their extensive learning, the pains they take to acquire the languages of the several nations they visit, the opportunities they have by their skill in the arts and sciences, . . . the familiarity with the inhabitants, their mixing with and very often long abode amongst them—these, I say, must necessarily give our Jesuits a much more perfect insight into the genius and character of a nation than others who visit coasts only and that merely on account of traffic or other lucrative motives." ("Jesuit Travels," Introd.)

[3] "Relation of Fr. Biard, 1611." [4] Charlevoix, "Hist. Canada," vol. i. p. 214. [5] "Relation of 1646," p. 19. [6] Letter of Fr. Druillets, "Hist. Canada," Ferland, i. 393.

The work of Fr. Druillets was carried on chiefly by Fathers Bigot and Rale.[7]

In 1703 the later missions of Maine were transferred to the Jesuits, having been under the Fathers of Foreign Missions, Frs. Henry Gaulin and Rageot. New England had condemned the Catholic Missionaries to imprisonment for life, and yet sought their aid with the Abnakis to obtain neutrality in the war of 1703 between England and France. The Governor, wishing to gain over the Abnakis, offered to build them a church if they would send away the missionaries. The indignant Indian chief replied: "When you first came here, you saw me, long before the French Governors, but neither you, nor your ministers ever spoke to me of prayer or of the Great Spirit. They saw my furs, my beaver skins, and about these alone they were anxious, these alone they sought, and so eagerly that I have not been able to supply them enough. Though I were loaded with furs, the black gown of France disdained to look at them. He spoke to me of the Great Spirit, of heaven, of hell, of prayer, which is the only way to reach heaven. Keep your gold and your minister," he concluded, "I will go to my French Father." And the Indian asked the black gown for baptism.

The English had determined on the death of Fr. Rale.[8] In August, 1724, English and Mohawks burst upon his mission. The missionary was the first to appear at the sound of the alarm. He had been warned of the enemy's design —but now came forward to sacrifice his own life to save his flock. No sooner had he reached the mission cross than a shout arose, and a volley of bullets laid him dead at the foot of the symbol of Redemption.[9] His Abnakis buried the body of their beloved missionary amid the ruins of the church where he had so often stood at the altar.

Among the missionaries, Fr. Rale will rank as one of the greatest. He was learned, zealous, laborious, careful of his flock, desirous of martyrdom. His Abnaki[10] dictionary, written in 1691, is preserved as a treasure at Harvard Library, and was published in the memoirs of the American Academy in 1833.

It was the faith and zeal of the Marchioness of Guercheville, as we have seen, that aided the Jesuits in founding their mission in 1612 at St. Saviour on Mt. Desert Island off the coast of Maine. At the same period other missions

[7] "Relation of Fr. James Bigot, 1684," p. 28.

[8] Bancroft, "Hist. U. S.," ii. 941. [9] Bancroft, "Hist. U. S.," ii. 944.

[10] Bancroft, "Hist. U. S.," ii. 940. Fr. Rale died at the village of Norridgewock (Charlevoix, "Hist. of Canada," iv. 120, 121). He was sixty-seven years of age; he spent thirty-seven years among the Indians, and of these twenty-eight were passed at Norridgewock. (Bonial, Charlevoix, vol. iv. 122.)

were founded in the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

Bancroft, speaking of the magnificent labors of the Fathers, says: "Thus did the religious zeal of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Elliot had addressed the tribe of Indians that dwelt within six miles of Boston Harbor."

The organizing of missionary work among the Indians of Maine had not been unnoticed by the authorities of Massachusetts, who claimed jurisdiction over Maine. In 1698 the commissioners of the Bay Colony wished the Indians of Norridgewock and Androscoggin to dismiss the missionaries, but the Indians replied: "The good missionaries must not be driven away."

In 1699 Fr. Vincent Bigot, who had been stationed in Maine on the Kennebec at Narantsouac,[11] through illness, was obliged to go to Quebec, but his brother, James, immediately took his place. The Chapel at Narantsouac had been erected in 1698 at Indian Old Point.

The New England authorities treating with the Abnakis, ordered them to send away the three Jesuit Fathers and receive Protestant ministers from New England. The Indians would not listen to such a proposal, and said to the English envoy: "You are too late in undertaking to instruct us in prayer after all the years we have been known to you. The Frenchman was wiser than you. As soon as we knew him he taught us to pray to God properly, and now we pray better than you."

Massachusetts claimed all Maine as English territory, but the settlement of New England on Indian ground without regard to the claims of the Abnakis was resented by the Indians, who were encouraged by the French government to prevent English settlement on their lands. In 1704–5 Massachusetts sent out two expeditions. One devastated the Penobscot. The other, under Colonel Hilton, destroyed the Indian wigwams, burnt the church, vestry, and residence of the missionary, pillaged and profaned everything that Catholics revere.

Father Lauverjat was in charge of the Indians at Panawamske in 1727. After a time Frs. Lauverjat and Syresme retired from the mission, but Fr. Charles Germain, whose mission was on the St. John's River, still said Mass for the Indians on the Kennebec and Penobscot, and he may be considered the last of the missionaries who planted the faith

[11] "Jesuit Relations," 1652, p. 54.

so firmly in the hearts of the Algonquins that the privations of priest and altar as well as the enticements of prosperity and error could not lure them from it.

The first missions in Maine began in 1613, and were carried on at every sacrifice until 1727.

Fr. Gabriel Druillets, who had already founded a mission among the Abnakis, returned to them in 1650. He was sent thence in a new character with letters from the Canadian Governor to the authorities in New England, to offer free intercolonial trade and to insure mutual protection against the Iroquois.

At Norridgewock he was received with rapture by the Indians. The chief cried out: "I see well that the Great Spirit who rules in the heavens vouchsafes to look on us with favor, since he sends our patriarch back to us." Forwarding letters from the English port to announce the nature of his commission, in November he set out for Boston with Noel Negataurat, chief of Sillery, and John Winslow, whom the missionary calls his Pereira, alluding to the friend of St. Francis Xavier.

At Boston Major-General Gibbons received him with courtesy. Fr. Druillets says: "He gave me the key of a room in his house where I could, in all liberty, say my prayers and perform the exercises of my religion."[12] As he naturally had his chapel service, it may reasonably be inferred that Fr. Druillets said Mass in Boston in December, 1650. After a reply from the Governor, and presenting his case to the leading men, he returned to his labors.

The commissioners of New England met at New Haven,[13] Conn., and Fr. Druillets was sent formally as an envoy from Canada with Mr. Godfrey. It is a curious episode that a priest should visit New England in an official capacity where Christian civilization had made a law expelling every Jesuit, and dooming him to the gallows if he returned. After his diplomatic functions at Boston and New Haven, Fr. Druillets returned to his flock on the Kennebec, and some time later went to Quebec.

From Connecticut we follow the work of the missionaries to New York.

The first priest to enter the borders of the State of New York, and the first priest that came to the Island of Manhattan, was Father Isaac Jogues. In 1642 he was taken prisoner by the Iroquois. In his captivity he was beaten with clubs and stones, his finger nails were pulled out, and the index finger of both hands eaten off. He was forced to

[12] "Hist. Canada," Ferland, i. p. 392. [13] Connecticut is called "Kunateguk," (Letter of Fr. Druillets, "Hist. Canada," Ferland, i. 393.)

carry heavy burdens in a march of five weeks, and then his right thumb was cut off by an Algonquin woman, a Christian, at the order of the Iroquois, and René Goupil, a lay brother, who accompanied Father Jogues, was killed by a blow from a hatchet.

Arendt Van Cuyder aided Father Jogues to escape from the enraged Mohawks, and the Dutch protected him.

After a long and terrible captivity Father Jogues escaped and was taken to the foot of Manhattan Island, where there were a few cabins, the beginning of the great city of New York. In New Amsterdam he met with the greatest sympathy for his sufferings from the Director, William Kuyf, and from the minister, Dominie Megapolensis. His passage was secured by Hoyt to Holland, but trials were in store for him. In the storm the vessel met with on the way, it was driven on the English coast. Father Jogues arrived home in time to celebrate Christmas. The future State of New York had been traversed by a great and heroic priest, and another was soon to follow the same line of suffering.

Father Jogues, after his tortures, arrived in France, where he was honored as a martyr. On asking permission of the Sovereign Pontiff to say Mass with his mutilated hands, it was given in words ever to be remembered: "*Indignum esset Christi martyrem, Christi non bibere sanguinem*" (It were not fitting that Christ's martyr should not drink the blood of Christ).

Queen Anne of Austria wished to see him, and when conducted to her presence she kissed his mutilated hands, while the ladies of the court crowded around to do him homage.

He returned to Montreal in the spring of 1644, and in 1646, passing through the Mohawk country, came to Lake George, which he named Lac du St. Sacrament, because he reached it on the eve of Corpus Christi. In the same year, 1644, Fr. Bressani was taken captive. His hands were cut open, he was stabbed and burned no fewer than eighteen times. A stake was driven through his foot, and his hair and beard torn out by the roots. He escaped, and reached Europe November 16, 1644.

In his mission of peace to the Mohawks, Father Jogues, who once more renewed his labors among his loved Indians, in company with John De Lande, fell into the hands of a band of warriors, and they were led as prisoners to Ossernenon in October, 1646. An Indian summoned him to a session of the Council. As he entered a cabin he was struck lifeless by a blow from a tomahawk. His body was thrown into the Mohawk, and his head set on one of the palisades

of Ossernenon. The next morning the river bore away the bodies of his companions, De Lande and the Huron guide. This was the first attempt to evangelize in the State of New York. In the minds of all Father Jogues was honored as a martyr. In the devotion to him that has become general, the Third Plenary Council of Baltimore petitioned that the cause of his canonization should be introduced. There is now a chapel at Auriesville, the site of Ossernenon, and this shrine has already become a place of pilgrimage.

From the year 1632 to 1642 the Huron Missions were evangelized by Frs. Le Jeune, Breboeuf, Daniel, and Daust. Chief among them was Breboeuf. "He was," as Parkman pictures him, "the masculine apostle of the faith—the Ajax of the mission. Nature had given him all the passions of a vigorous manhood, and religion had crushed them, curbed them or tamed them to do her work—like a dammed up torrent sluiced and guided to grind and saw and weave for the good of man." Fr. Breboeuf visited the Neutral nation, whose settlement was in the western part of New York.[14]

On the 16th of March, being captured by the Iroquois, Fr. Breboeuf and his companions were led to torture. Fr. Breboeuf was bound to a stake, but seemed more anxious for the captive converts than for himself, and exhorted them in a loud voice to suffer patiently for heaven.

The enraged Iroquois burned him with fire from head to foot, cut away his lower lip and jaw, and thrust a red-hot iron down his throat. He gave no sign or sound of pain.

They placed Father Lalemant where Breboeuf could see him, with a strip of bark around his naked body. When Lalemant[15] saw the condition of his superior, he cried out: "We are made a spectacle to the world, to angels, and to men," and threw himself at Breboeuf's feet. The Indians then seized him, fastened him to a stake and set fire to the bark. On Father Breboeuf they placed a collar of red-hot hatchets, but he moved not an inch. They baptized him with hot water in mockery, and cut strips of flesh from his limbs and devoured them before his eyes. They said in mockery: "You told us that sufferings on earth make one happy in heaven; we wish to make you happy; we torment you because we love you; you ought to thank us for it."

[14] "Jesuit Relation 1641," p. 71. Breboeuf visits the Neuter nation east of the Niagara River, N. Y. State, with Father Chaumonot. Founding of the mission of the Angels.—Relation of Father Jerome Lalemant, who was sent from the residence of St. Mary among the Hurons, May 19, 1641, to Sonnontouon. The nation of the Iroquois was one day's journey from the last village of the Neuter nation in the East named Onguiaohra (Niagara), the same name as the river.—"Relation 1641," p. 75.

[15] "Relation 1648," p. 49. Bressani, "Abridged Relation."

After revolting tortures they laid open his breast, drank his blood, and the chief tore out his heart and devoured it. Thus died Jean De Breboeuf, the founder of the Huron mission. Lalemant was tortured all night, and the Indians, weary of their cruel sport, in the morning killed him with a blow of their hatchet. Breboeuf had lived four hours under torture; Lalemant seventeen.

New York had been visited by the French Jesuits in 1642. About forty years later it was again visited by the English Jesuits, in 1683, who bravely followed in the footsteps of their French brethren. Father Thomas Hervey, one of the English Fathers, embarked with Governor Dongan in the gunboat Warrick, and arrived at Nantasket in August, 1683, and journeying overland with the Governor, reached New York before the end of August. There is good ground for believing that Father Forster Gulick, Superior of the Maryland Jesuits, was then ready to receive him, as a baptism at Woodbridge, N. J., in 1683, is recorded, showing the presence of a priest. Concerning this mission of the English Fathers we have an interesting record.

The English Provincial, Fr. Warner, writing to the General of the Order, says, Feb. 26th, 1683: "Father Thomas Hervey,[16] the missionary passes to New York by consent of the Governor of the colony. In that colony is a respectable city (*i. e.*, N. Y.) fit for the foundation of a college, if faculties are given, to which college those who are scattered throughout Maryland may betake themselves and make excursions thence into Maryland. The Duke of York, the lord of that colony, greatly encourages the undertaking of a new mission. He did not consent to Father Thomas Hervey's sailing, until he had advised with the provincial, the consultors and other grave Fathers." Fr. Henry Harrison and Fr. Charles Gage, with two lay brothers, joined Fr. Hervey in New York. Fr. Henry Harrison, although of an English family, was born in the Netherlands, and it was considered on that account he would be able to do more good among the Dutch. The Catholic chapel was in Fort James, south of Bowling Green, and this may be considered the place where Mass was first regularly said in New York. The first Latin school in New York was established by the Jesuit Fathers in 1683 on the property leased by Governor Fletcher to Trinity Church.[17]

In 1683 the Latin school was attended by the sons of Judges Palmer and Graham, Captain Tudor and others. The bell that summoned the pupils to the Jesuit school was the

[16] "Foley Records of the English Province," vii. p. 343.

[17] "New York Colonial Documents," iv. p. 490.

bell of the Dutch Church[18] in the Fort. In 1809 there was founded another school. It was called the "New York Literary Institute" and occupied the site where the New York Cathedral now stands.

The first legislative assembly convened in New York was that called by the Catholic Governor Dongan on October 17th, 1683. The Bill of Rights was passed on the 30th. The spirit of this bill was probably suggested by the spiritual adviser of the Governor, the Jesuit Fr. Henry Harrison. Like the bill of Religious Rights and Freedom under Lord Baltimore, in Maryland, when the Jesuit Fr. Andrew White was one of his counsellors, it declared that religious freedom is recognized, and "no person or persons who profess faith in God by Jesus Christ, shall at any time be any ways molested, punished, disquieted or called in question for any difference of opinion or matter of religious concernment, who do not actually disturb the civil peace of the province." "The Christian churches of the province (the Catholic Church was one) are held and reputed as privileged churches and enjoy all their former freedom of their religion in divine worship and church discipline." These paragraphs embodied in the United States Constitution are indirectly traceable to the Fathers.

During the brief reign of James II. no favorable movement for the Church took place. The fanatic Governor Leisler persecuted the Catholics, and in particular the Jesuits Hervey and Harrison. Fr. Hervey was obliged to abandon the mission of New York for a time. He returned to New York on foot with another Father and remained in the New York mission for some years, and died in Maryland. Fr. Harrison returned to Ireland by way of France.

The first Vicar General of the Church of the United States was the Jesuit Father Jerome Lalemant. In 1647 Fr. Jerome Lalemant, S. J., the Jesuit Missionary, was made Vicar General to the Most Rev. Francis De Harlay, Archbishop of Rouen, who had jurisdiction over the French Missions, which starting in Canada spread through the United States. As the Church increased throughout Maine, New York, Michigan and Wisconsin, the see of Rouen was recognized until the formation of a colony into a Vicariate.[19]

About this time the Iroquois were making negotiations for peace. The Onondagas proposed conditions which were received by the Oneidas, Cayugas, and Mohawks, so that all but the Senecas were in accord. When the treaty was concluded it was necessary to have it ratified, according to

[18] Brodhead, ii. p. 487.

[19] Faillon, "Hist. de la Colonie Fése," i. p. 280.

the Iroquois custom. The envoy was to undertake the task which cost Fr. Jogues his life. A Jesuit was ready for the post of danger, and Fr. Simon Le Moyne, who had succeeded to the Indian name of Isaac Jogues, set out in July, 1654, and, sailing along the southern shore of Lake Ontario, baptized several Hurons, heard many confessions, and reached the Onondaga fort, where he was warmly welcomed. Fr. Le Moyne opened the solemn council with prayer in the Huron tongue, intelligible to the Iroquis. He delivered nineteen presents, symbolic of so many propositions.

In reply, the Onondaga sachems urged him to settle on the banks of the lake, and they confirmed the peace. Fr. Le Moyne returned with two precious relics, the New Testament that had belonged to Fr. Breboeuf and the prayer-book of Fr. Charles Garnier, both put to death by the Iroquois. His favorable report filled the colony with joy.

The next step was to plant Christianity and civilization at Onondaga, and Frs. Joseph Chaumonot and Claude Dablon were received in pomp on the 5th of November by the sachems of the Onondagas and conducted to the cabin prepared for them. As it was Friday, they would not eat meat, but it was replaced by beaver and fish. The Indians told Fr. Chaumonot that the most pleasing news they could send to the Governor of Canada was, that they would provide as soon as possible for the chapel of the believers. The Fathers remained for some time caring for the sick, and they also visited the Salt Springs near Lake Ganentaa, near the present city of Syracuse, which had been selected as the site of the settlement.

St. Mary's of Ganentaa was on the north side of Lake Onondaga in Onondaga County. The Onondaga village, where the chapel was erected, was twelve miles distant, two miles south of the present village of Manlius, south of Oneida Lake and east of Syracuse. Fr. Le Moyne's account of the discovery of the Salt Springs was dubbed by the colonists a "Jesuit's lie." The profitable salt mines of Syracuse to-day prove the absolute truth of that Jesuit lie.[20]

Fr. Chaumonot's eloquent address on faith was the first presentation of the Christian religion to the Five Nations at their council fire. It was listened to with great attention, interrupted only by the applauding cries of the sachems and chiefs. How favorably it impressed them is seen by the fact that the very wampum belt of Fr. Chaumonot is still preserved among the treasures of the Iroquois League at Onondaga. In its picture writing, it symbolizes in wampum—man, led to the cross of Christ.

[20] Dablon, "Circular Letter, 1693;" Creuxis, "Relations, 1639–1697."

On the 17th of March, 1656, Fr. Le Moyne [21] established peace with the Mohawks, conferred baptism on captive Christians and visited the Dutch settlement, and although received with courtesy, his account of the Salt Springs was doubted by the minister. When the church was dedicating the grand Temple of St. Peter's at Rome a bark chapel arose in the wilderness of Onondaga, consecrated to the patron of the missions, doubtless St. John the Baptist, the first chapel on the soil of New York. The chapel was too small. Reinforcements came with fifty Frenchmen under Mr. Dupuis with Fr. Dablon, Frs. René Ménard and James Fremin, priests of the Society of Jesus, and two lay brothers. Setting out on the 11th of July, by the end of August they had reared a regular chapel in the village of Onondaga more solid and larger than the chapel built the year before. In August, 1656, Frs. Chaumonot and Ménard visited Cayuga, Gandagan, a Seneca town, and in spite of the foretold danger, preached to the people at Oneida.

The Onondaga mission was so flourishing that they had three Sodalities of the Blessed Virgin, one Onondaga, one Huron and one of the Neutral Nation.

All this time the lives of the missionaries hung by a thread. While Fr. Chaumonot was coming from Canada to Onondaga with a party of Hurons, nearly all were slain by the Onondagas, and although the missionary and lay brother reached Onondaga alive, they felt they were prisoners. The Mohawks and Oneidas roused the Onondagas to hostility against the French, and while Fr. Le Moyne was on the Mohawk, and the French and missionaries at Onondaga, the Oneidas slew and scalped three of the colony near Montreal. The French settlers now thought only of escaping from their perilous position. They gave a great banquet, and when the sated Indians were asleep made their way down the Oswego to the lake and finally reached Quebec. This was the first Catholic settlement in New York, lasting from 1655 to 1658, which had built chapels in the Onondaga towns and among the Cayugas. In 1661 there were Catholics in Maine, on the Kennebec and Penobscot, by the shore of Lake Onondaga in New York, and in wigwams of the Senecas, south of Lake Ontario and east of Lake Erie.

At the Synod of the clergy of New York held at Onondaga August 26th, 1670, were assembled Frs. Fremin from Seneca, Carheil from Cayuga, Fr. Bruyas from Oneida, and Fr. Pierron from the Mohawk.

It was Fr. James de Lambervillle [22] who had the consola-

[21] 1656–7, "Journal des Jesuites."

[22] Chauchetière, "Vie de Catherine Tega Kouita," N. Y., 1886.

tion of finding at Gandagan the flower of Indian sanctity, Catherine Tega Kouita, niece of an hostile chieftain, and daughter of a Christian Algonquin woman. She was a lily of purity, and longed to be a Christian, but her shyness prevented her from addressing the missionary. But he, seeing the gifts with which she was endowed, invited her to the instructions at the chapel. Learning the catechism and attending faithfully to the exercise she was solemnly baptized on Easter, 1675, receiving the name of Catherine. "The Holy Ghost," says Fr. Chauchetière, "directed her interiorly in all things, so that she pleased God and man, for the most wicked admired her, and the good found matter for imitation in her."

In the years from 1668 to 1678 the labors of the Fathers among the Five Nations resulted in 2221 baptisms.

The most important missions besides those in Maine and New York State were those in the State of Maryland. It was in 1634 that the Jesuits began their first mission in Maryland when the Ark and the Dove [23] with the memorable colony of Lord Baltimore, accompanied by Fr. Andrew White, entered the Chesapeake, and where on the Feast of the Annunciation, 1634, Mass was said at St. Clement's Island, Maryland. At the town of St. Mary's an Indian village was taken possession of and one of the houses of bark was transferred into a Jesuit chapel.

Thus began the city of St. Mary's, March 27th, 1634. "St. Mary's," says Davis, "was the home, the chosen home of the disciples of the Roman Church. The fact has been generally received. It has been sustained by the traditions of two hundred years and by volumes of written testimony, by the records of the courts, by the proceedings of the privy council, by the trial of law cases, by the wills and inventories, by the land records and rent rolls, and by the very names originally given to the towns and hamlets, to the creeks and rivulets, to the tracts and manors of the country. We mention St. Mary's City, St. Gregory's Point, St. Michael's Point, St. Thomas's, St. Inigoes."

In 1632, Cecil, Lord Baltimore, having received a charter for the colonization of Maryland, began to gather round him those who were to form the new province. As the colonists were both Catholics and Protestants, each was left free to take his own clergymen. The Protestant colonists took no minister with them for several years after the colonists began. Lord Baltimore applied to the Jesuit General for Fathers for the English Catholics, but could offer the clergy no

[23] "Relatio Itineris" of Father Andrew White.

support, either from the non-Catholics, or from the Catholics or from the savages.

The Jesuits did not shrink from a mission that presented such hardships. Other missionaries continued their labors, Fr. John Brock at St. Inigoes, Fr. Altham at Kent Island and Fr. Philip Fisher at the chapel of St. Mary's. Fr. Andrew White after his first labors moved to the new field one hundred and twenty miles from St. Mary's, and planted the cross at Kittamigundi, about fifteen miles south of Washington. Father Altham died of fever in 1640, and Father Brock followed him, after teaching the faith to the tribe of Indians destined to be brought into the true fold by the heroic trials of his life. A letter written by him shortly before his death shows the spirit of these missionaries. When there was question of their recall, or of not receiving new help on the missions, he said: "In whatever manner it may seem good to his Divine Majesty to dispose of us, may His holy will be done. But as far as in me lies, I would rather labor in the conversion of the Indians, expiring on the bare ground deprived of all human succor and perishing with hunger, than think of abandoning this holy work of God from the fear of want. May God grant me the grace to render Him some service, and all the rest I leave to Divine Providence."

Ingle, a pirate, having become a zealous Puritan, began the persecution of the Catholics, and Frs. White and Copley were sent loaded with irons as criminals to England. Fr. Hartwell escaped the persecutors, and Fr. Roger Rigby and John Cooper escaped to Virginia. This was the first period of the Maryland mission. Catholicity had been planted in the colony, they had cared for the Indians along the Potomac, so that nearly all the Indians of these two peninsulas from the Potomac to the Piscataway, and from the Patuxent to the Mattapony were thoroughly instructed in the fundamental doctrines of Christianity. Five of the priests had laid down their lives in the short space of two years, and two were sent to trial in chains. These splendid missions of Maryland have been so frequently written about that it would be needless to recount the details of the works that have given material for volumes. It will be sufficient to refer to one more fact, that the first bishops of the United States were Jesuit Fathers. Fr. Carroll's friendship with the framers of the Declaration of Independence as well as his diplomatic mission to Canada with Franklin and Chase in the interest of the colonies are worth noting in the history of the Church in connection with the Government of our country.

From New York and Maryland, the course of events brings us to the States of New Jersey and Pennsylvania.

In 1743 Fr. Schneider crossed into New Jersey and administered baptism there near Salem. Before the end of the summer of that year he was giving missions near Bound Brook.

It is probable that some Jesuit visited Pennsylvania in the early days of the colony. This visit would explain the absurd report that "William Penn was dead and died a Jesuit." In August, 1683, Penn writes: "I find some persons have had so little wisdom and so much malice as to report my death, and to mend the matter, dead, and a Jesuit, too. I am still alive, and no Jesuit." The visit of a reputed priest to Penn when ill, would give rise to such stories.

During the last part of the reign of Charles II., Fr. Michael Forster continued the work of the mission. He had with him Fr. Francis Pennington. The first permanent mission was in 1733 when Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut and Willing's Alley, and erected thereon a small chapel dedicated to St. Joseph, which has since been enlarged, the now famous St. Joseph's Church of Willing's Alley. In 1757, under the care of four Fathers, Robert Harding, Theodore Schneider, Ferdinand Farmer and Matthias Manners, there were in all 1365 Catholics. The mission stations attended from this centre were several stations in Maryland, among them Frederick, and St. Joseph's, Philadelphia; Goshenhoppen, Lancaster, and Conewago in the state itself.

After glancing at the three great periods of the missions in Maine, New York, and Maryland, we resume our tracing of the progress of the missions in Virginia, down the coast to Georgia, South Carolina, and Florida.

Although the French missionary, Fr. Pierron, had visited Virginia in 1674, missionaries to Virginia had been sent from the Spanish mission of Florida as early as 1568. Philip II. had asked St. Francis Borgia, the general of the Jesuits, to send twenty-four of his religious to found this Florida mission. He chose Fr. Peter Martinez, Fr. John Rogel, and Brother Francis de Vilareal. On the way to Havana Fr. Martinez landed, and while journeying to the Spanish port was slain by the Indians at Tacatacurn, New Cumberland, not far from the mouth of the St. John's River. Fr. Rogel[24] remained at Havana and studied the language of the Indians of Southern Florida. He remained as Chaplain until 1568,

[24] Tanner, "Societas militans," p. 445.

when Fr. John Baptist Segura, S. J.,[25] came with nine missionaries to Florida. Fr. Ledeno with Brother Baez went to Guale, now Amelia Island, and he may be regarded as the pioneer priest of Georgia. Here Fr. Baez prepared a grammar and a catechism for the instruction of Indian neophytes. Fr. Rogel in 1569 repaired to the port of St. Helena, or Port Royal Harbor, and thus became the first resident priest in South Carolina.

In spite of meagre results from their labors, the missionaries continued their toil in Florida. In 1570 Fr. Segura resolved to found a new mission with Fr. Luis de Quiros and Brothers Solis, Mendez, Redorido, Linares, Gabriel Gomez and Sanchez Zerallos. They sailed from St. Helena August 5th, 1750, to St. Mary's Bay, and ascended the Potomac. On the 12th of August they were on the Rappahannock and settled there until February. Deserted by the vessel and by the Indian guide, Don Luis de Velasco, Fr. Quiros with Solis and Mendez set out to urge Velasco to return. Instead of returning according to their wishes, Velasco with a number of Indians attacked the party and slew them with arrows. The traitors then attacked the settlement and slew Fr. Segura with the implements that had been surrendered. The first martyrs on the soil of Virginia were the Jesuit missionaries.

In 1743, other Spanish missionaries, among them the Jesuit Fathers Joseph Mary Umaco and Joseph Xavier de Mana, sailed from Havana to found a mission in Southern Florida. A Catholic mission was founded, and the Indians kept their faith till the Seminole War, when they were transported to Indian territory.

While the tide of time was carrying his Jesuit brethren along the shores of the Atlantic, by the Gulf of Mexico, and along the Pacific Ocean, the tide of the great inland rivers brought the illustrious Fr. Marquette out on the broad bosom of the Mississippi, and crowned him with the glory of being its discoverer.

In the "Jesuit Relations" sent by Fr. Dablon, Superior of the missions of the Jesuits, from Quebec in 1673–1674, we read the following account of the discovery:

"At Ouatouiais,[26] M. Jolliet joined Fr. Marquette,[27] who was awaiting him there, and who had contemplated the enterprise for some time, as they had planned together about it. They started with five other Frenchmen in June, 1613, to enter a country where no other Europeans had ever set foot.

[25] Tanner, "Societas militans," p. 447.

[26] Ouatouias-Ottawa. [27] "Jesuit Relations, 1673-1674;" "Relations Inédites," i. pp. 193-204, ii. p. 239-329.

Starting from the Bay of "Puants," 43° 40′ they sailed one hundred and eighty miles on a little river, very sweet and very pleasant towards the west and southwest. They found the portage they wished, about a mile and a half in width, by which they passed to another river coming from the northwest, and having travelled one hundred and twenty miles to the southwest, on the 15th of June they found themselves at latitude forty-two degrees and a half, and entered happily the famous river which the Iroquois called the Mississippi, which means "great river." It comes, according to the Iroquois, from the very far north. It is beautiful, and for the most part a quarter of a league wide. It is much larger in those places where it is cut by islands, which, however, are rare."

The dream of Fr. Marquette's life was accomplished. He had reached the greatest of the western rivers, and named it the Immaculate Conception. He sailed down it for one week, until he came upon Indian trails, which along the shore he followed till he came to the village. Fr. Marquette greeted the inhabitants, and asked who they were. "We are the Illinois," they replied. He was escorted to a cabin where an aged Indian welcomed them, saying, "How beautiful is the sun, O Frenchmen, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace."

Warned of the danger of going on in their perilous journey, they were not deterred. On they sailed, passing the Ohio River, the Missouri, on into the land of the Senecas. Near the Arkansas River they were surrounded by the Metchigenicas. When their mission was made known, they were kindly received, and referred to the Arkansas Indians. The great question was here solved, and it was made certain that the Mississippi emptied into the Gulf of Mexico.

On the 17th of July they paddled back to the Illinois River, and, ascending it, they reached Lake Michigan, and arrived at Green Bay in September.

In 1674 Fr. Marquette started for a mission among the Kaskaskias, and founded a mission among the Illinois in 1675. Here, growing seriously ill, he started for Lake Michigan, but perceiving that he could not reach the mission, he landed and prepared for death. Calling around him his attendants, with the names of Jesus and Mary on his lips, he expired about midnight, May 19th, 1675. His remains, which had been placed in the church at Michil Mackinac, were discovered by Fr. Edward Jacker, in 1877, at Point St. Ignace.

Not only in the Northwest and Central States, but in the far western plains of Arizona we find the great work of the missions flourishing, and extraordinary as were the labors of Frs. Marquette, White, Fremin, Bruyas and Druillets, the name of Fr. Eusebius Kuhn or Kino stands with that of the Franciscan missionary, Ven. Anthony Margil, as the greatest among those who have labored in this country.[28]

Clavigero, in his history, tells us that Fr. Kino travelled more than twenty thousand miles, and baptized more than forty-eight thousand infants and adults. He learned the Indian languages, translated their catechism, formed vocabularies for his successors, built houses and chapels, founded missions and towns, and reconciled natives. In Upper Pimeria he had 176 houses. After untold labors, he died in 1711. In 1731, three Jesuit Fathers came to the mission of San Xavier del Bac, Ignatius X. Keler, Fr. John Bap. Grashofer and Fr. Philip Segener. In 1744, Fr. Keler had baptized more than two thousand, and had one thousand brave, industrious Pimas, who possessed well-tilled fields with herds and flocks. It was the revival in the territory of the United States of the great achievements of the Reductions of Paraguay in South America.

These missions of Arizona and lower California were begun by the Spanish Jesuit Fathers, and only when they were recalled by the Spanish government did they leave their work to be carried on by Fr. Junipero Serra, O.S.F., in upper California, who, by the systematic provision of the Fathers, was enabled to continue with marvellous success those great missions that have been productive of such glory to God.

Ascending the Pacific Slope from the Spanish missions we reach the territory that is now lower California. The Jesuits first entered California on February 5th, 1697. There Fr. John Maria Salvatierra began the famous missions of lower California, and with the co-operation of the glorious co-worker, Frs. Kino, Ugarte, and Brau, pushed their work northward to the southern boundary of the present State of California.

Nearly one hundred years later, in 1768, Fr. Junipero Serra, the great Franciscan missionary, celebrated for his heroic labors in California, succeeded to the work, when the Society of Jesus, extinguished in the Spanish Dominions, was forced to withdraw from the fields of their labors which they had undertaken with such hardships and toil, and carried forward with such marvellous success.

[28] Verregas, "Hist. California," i. 188; Clavigero, "Hist. of California," ii. 176.

The missions in California were again resumed by the Jesuit Fathers in 1850. The founders of this new mission were Frs. Accolti and Nobili, who had been Indian missionaries with Fr. De Smedt in the Rocky Mountains and in Oregon and among the Indians on the Columbia River.

The first council of Baltimore in 1829 in its fifth decree asked the Holy See that the Indians dwelling beyond the limits of fixed dioceses in the United States should be confided to the care of the Society of Jesus.

The Propaganda solemnly approved this decree, and this homage of the American hierarchy to the Society of Jesus was a new tribute to their zeal, and a testimony that the work of the Jesuits was not confined to the glorious missions of China, Japan, India, and South America, but that their zeal had borne fruit worthy of their ancestors among the native tribes of the United States. It would take too long to follow these Indian missions of the interior of the United States. The memory of the Apostolic work of Fr. De Smedt among the Indians on the reservations, his travels through the whole of the interior, his dwelling among the red-men, his influence in peace and war; their veneration and love for the black gown—these details have filled volumes, and are fresh in the minds of all. The testimony of travellers and statesmen alike unite in giving evidence of the unparalleled work of the Jesuits among the Indians. The work of Fr. De Smedt in the interior has been nobly imitated by the Rocky Mountain missionaries as well as by the newly founded mission of Alaska. All these works carried on up to our own days, and going back more than two centuries, show the untiring zeal that has been exercised on these missions.

To take at random some of the work of recent years we need only mention that in 1842 in Montana, there were among the Indians 16,500 confessions, 15,000 communions, 125 baptisms; and in Idaho and Washington Territory, 15,500 confessions, 12,800 communions, and 166 baptisms.

During this period of two centuries of the Jesuit missions, the history of which reads as a page of thrilling interest, many laid down their lives for their work. The Jesuits who were put to death within the present limits of the United States were nineteen in number. The list is as follows:

Fr. Peter Martinez, who was killed by the Indians near St. Austine, Fla., on Sept. 28, 1566. He was born at Calda in Spain, on Oct. 15, 1533.

Fr. Louis de Quiros, a Spaniard, Bros. Gabriel de Solis, John Baptist Mendez, an Indian novice, were massacred by the Indians near the Rappahannock, Virginia, Feb. 3, 1571.

Fr. John Baptist de Segura, of Toledo, Bros. Gabriel Gomez, Peter de Linares, Sancho Zevallos, Spaniards, and Christopher Rodundo, an Indian novice, were massacred by the Indians on the banks of the Rappahannock, Virginia, February 8, 1571.

Brother Gilbert du Thet, killed by the English, who were making an attack on Fort St. Saviour, Mt. Desert Island, Maine, December, 1613.

Bro. René Goupil, born in Augin, put to death by the Iroquois in the Mohawk Valley near Albany, N. Y., Sept. 29, 1642.

Fr. Isaac Jogues, put to death by the Iroquois near Auriesville station, on the West Shore Railroad, not far from Albany, N. Y., October 16, 1646.

Fr. Sebastian Rale, put to death by the English colonists at Norridgewock, Maine, August 23, 1724.

Fr. Paul du Poisson, of Champagne, killed by the Natchez tribe, Mississippi, November 28, 1729, at Natchez.

Fr. John De Smedt, Province of Champagne, killed by the Yazoo tribe, Mississippi, not far from Vicksburg, December 11, 1729.

Fr. Peter Aulneau, Province of France, killed by the Sioux, at Lake of the Woods, Minnesota, June 6, 1763.

Fr. Anthony Henat, Province of France, put to death by the Chicksaws, Mississippi, Pentotoc County, March 26th, 1736.

Fr. John Deguerre, killed by the Illinois Indians, date unknown.

Fr. Claude Virot, killed by the Iroquois in the Genesee Valley, New York, July, 1759.

Thus by their blood have the members of the Society of Jesus proved their love for their country, that for nearly two centuries and a half has been the witness of their noble lives, their unceasing labors and their heroic deaths. Not only by toil in the forest and by the sea, on the river and on the prairie, but in the heart of our great cities, where disease and misery and woe have found a dwelling, there will be found the Jesuit missionary leading a life scarcely less heroic than his historic brethren. The Insane Asylum on Blackwell's Island, New York, the Penitentiary, the Charity Hospital, Ward's Island, Randall's Island, North Brother Island, the hospital for infectious diseases, each of these is the chosen place of labor for the Jesuit Father of to-day, no less than the city prisons, with which the name of the Jesuit Fr. Duranquet, as the friend of the friendless criminal at the gallows, will ever be inseparably linked.

The work of the Society of Jesus in the United States has

not been confined to the Indian missions. In nearly every chief city in the United States there is a church or college of the Fathers of the Society of Jesus that wields an influence on higher education, and whose spiritual life is felt pulsating through the whole city. These colleges and churches we find in Boston, Worcester, New York and Philadelphia, in Baltimore, Washington and Cincinnati, in Cleveland, St. Louis, Chicago and Milwaukee, in Omaha, Kansas City and Denver, in Mobile, New Orleans and Galveston, in Spokane, Santa Clara, and San Francisco, as well as in the northeast in Detroit and Buffalo.

The number of students in the Jesuit colleges of the United States in 1882–3 was 5,794, and may safely average now some two thousand more, with a standard of scholarship inferior to no college or university in the country.

To complete the picture already drawn in outline of the missionary labors, we have to refer to the new missionary fields of the Fathers of the Society of Jesus in Alaska. The missions in Alaska cover an immense field. The area is one-sixth of the whole United States. Over this district are scattered a number of devoted missionaries, assisted by lay brothers of the Society of Jesus under the care of Rev. Fr. Tosi, S. J., recently appointed Vicar Apostolic. They have taken up the work for which the devoted Bishop Seghers, who had intended to join the Society of Jesus, had laid down his life. Their missions do not lie merely along the route of tourists, but are in the remote solitude of the desolate, untravelled interior. Communication with the civilized world is had but once a year, and the life of the missionary is almost one unbroken journey.

Their courage, amid terrible hardships, with frozen fish and seal oil for food, intense cold, and many privations, is kept alive by the remembrance of the tireless labors of their heroic brethren: Jogues, Breboeuf, Lalemant, Segura, White, and De Smet, who lived and toiled that their fellow men in the missions of America might learn the knowledge and love of Jesus Christ.

Even from a utilitarian point of view, the only one that sends out its convictions to the minds of many men, the United States is not without its debt of gratitude. For, as in the missions of South America, the Jesuits made known the medical properties of quinine, discovered the properties of India rubber and vanilla; brought from Tartary to Europe the rhubarb plant, and from China the turkey; introduced into Europe the camelia flower and the art of dyeing and printing cotton; so not less remarkable in North America and the United States were their contributions to science

and civilization. They were the first to call attention to the great Falls of Niagara as far back as 1647. The first explorers of the northern lakes and rivers, they prepared the way for subsequent discoveries, and Fr. Albanel succeeded in accomplishing what soldiers and explorers had not the courage to undertake—the making of a road from Quebec to Hudson Bay. They were the first to make candles from the wild laurel, wine from the native grape, incense from the gum tree. They drew attention to the cotton plant and mulberry tree of the Mississippi. They brought the sugar cane from New Orleans; first planted the peach in Illinois and the wheat upon the prairies. They were the first to open the copper mines, as well as to make New York acquainted with her valuable salt springs. But all these things were but on their way to bring to the souls of men the knowledge of the greater glory of God.

We have been able to take only a brief glance at a work of heroism that is coeval with the infancy of our Republic. But the remembrance of these names, and the briefest idea of some of their labors, sufferings and achievements, which it would take volumes to worthily relate, will be sufficient to arouse a thrill of enthusiasm and gratitude that our land has been blessed by the presence of men of such noble courage.

We have but to recall New York, and the Jesuit names Jogues and Le Moyne are indelibly written, in martyrs' blood, upon the pages of her early history. Michigan sends out the name of Marquette, the waters of Lake Superior will ever murmur the name of Allouez, and those of the Illinois River that of Charles Garnier. Wisconsin speaks of Fr. Seigus, while the Miami Indians, the Choctaws, the Alabamas, the Susquehannas, the Abnakis and the Hurons have treasured up with the history of their tribes, the memory of the black gown, Fathers Stradis, Boullanger, de Syresme, White, Rale and Lalemant, the heroes of the early missions.

While we recall the memory of Columbus at this centennial celebration, as we turn over the pages of history of the last two hundred and fifty years, we find on almost every page the names of the Fathers of the Society of Jesus, as missionaries, martyrs, explorers and educators, impressed indelibly upon the annals of the History of the United States of America.

SKETCHES OF MODERN INDIAN LIFE.

BY FATHER A. DIOMEDI.

Chapter IV.

THE CŒUR D'ALENE. — A PICTURE OF THE TRIBE WHICH HAS NOW MADE THE GREATEST ADVANCES IN CIVILIZATION.

The Cœur d'Alene, whose progress in civilization I am about to describe, were formerly considered very wild Indians, and very difficult to be managed. The traders of the Hudson Bay Company called them Cœur d'Alene, or "pointed hearts," on account of their savage disposition and excitable nature. They did not dare attempt to live among these Indians, and no white man could go through their country unmolested. Their boast was that they had fought with all the neighboring tribes and conquered them. The missionaries had a hard time among them in the beginning, for the duplicity of their character presented great obstacles in the way of religion. At first they were tamed a little by the distribution of a large alms; by giving them dinners two or three times a year; by furnishing medicine for the sick and taking care of the aged and helpless. Having gained them over in this way, so that it became safe for the missionary to remain among them, he began to give them instruction in the Christian religion, and after a while a few were baptized. Religious principles repeated to them morning and evening began slowly to work their way, the fathers grew to be respected, and conversions were made.

In the year 1876, I was sent among them and when, towards the middle of August I reached the mission, I could see how much our missionaries had already obtained. They had collected the people upon a hillside, which comprised about a hundred acres, at the foot of which ran the Cœur d'Alene River, surrounding it by a graceful bend from east to west, and copiously supplied with mountain trout. To the south, east and north lay mountain ranges, some bare and rocky but most of them covered with thick and extensive woods; pine, tamarack, cedar, birch and red fir grew plentifully in that wild region, the home of the bear and the

wolf. To the eastward of the hill was a small patch of land, something like eighty or a hundred acres, where the soil was very rich and well adapted to cultivation, producing year after year an abundant crop of timothy and some grain, and to the north of the hill extended a piece of land which also contained some good soil. The climate generally was not extremely cold, although in winter the snow was quite deep and remained upon the ground from the end of November until the end of March or the beginning of April. The prairie along the river was under water to a considerable extent during the entire spring, and often in summer was swampy in places, and could not be cultivated, although the soil was very fertile and productive, and, in its natural condition, yielded an abundant crop of timothy; while in the autumn it became the home of the deer. Such was the spot upon which God's providence had selected to bestow a knowledge of the Christian religion and with it, the rudiments of civilization upon those poor creatures.

The first step, and also the most difficult one, but which proved to be the source of all their future advancement, was to induce them to abandon their roving habits, and to accomplish this, there was no real and efficacious means save religion. It was, therefore, deemed necessary to build a large church in a place where the Indians could put up their log-houses around it and at the same time find in the neighborhood a supply of game and fish, so that they should not give as a pretext for roving about, the need of providing themselves with the means of living. And so, gently but surely they were influenced to adopt a more civilized manner of life. A church capable of containing five hundred people was built in a very pretty locality in the centre of a narrow level spot crowning the hill. The Indians were allowed to assist in building it as a reward of good moral conduct and were prevented from doing so as a punishment of any misdeeds. Their co-operation increased their interest, and after the church was finished, by the advice of the missionaries and under their direction they built some houses for themselves, about twenty in number, forming a nice square in front of the church. All this was a great step forward, but the next thing was to get them to live in these houses; religious duties and instruction were the very means to secure this end. They were exhorted to be present at instructions twice a day, the children also were requested to attend catechism daily, and every effort was made by the missionaries that all should attend faithfully on these occasions. These repeated services kept them constantly around the church and consequently at home. Such was their fer-

vor that they would not absent themselves without permission both of the chief and of the priest. So, when they were going hunting, they would leave their wives and children at home for continued instruction while they were gone, and, for the same reason, they would seldom absent themselves for more than a few weeks at a time. These methods, followed for several years, had gradually accustomed them without their perceiving it, to live under a roof, to remain in one place for the greater part of the year, and taught them to begin to appreciate the comforts of home. There was one thing more for them to give up, and that was going off in the winter to hunt buffalo with the Blackfeet Indians. Every year quite a number of the young men had the hunting fever and must go after buffalo, which was endangering the plan of civilization. I took up the subject in a religious point of view, exposing the immoralities of which they were guilty while passing the winter among the Blackfeet, the danger of dying without confession and the reception of the last sacraments, as well as the loss which their souls incurred by remaining half a year without the help of religion. This made a great impression upon them, and the chiefs came to me saying that the whole tribe had already determined that the year 1876 should be the last in which they would join a buffalo hunt.

The success of their first efforts had so greatly encouraged our fathers that they frequently consulted together as to what more was to be done in order to bring these Indians into complete civilization. The people, generally, were made to work now and then for a few hours at a time or to do a short day's labor, and this was considered as a part of their duty of helping the church, although at the same time they were liberally rewarded for it with vegetables, flour, potatoes and meat. For heavier work blankets, plows, harness or work-horses were given to them according to the condition of the persons and the hope they gave of using farming implements. Young men, under pretext of teaching them to read and write, were taken into a house called a college where they were mainly employed in manual labor, such as would fit them to manage a farm of their own at some future day. In this way, progress, if slow, was general, and so our missionaries had gone on for many years, chiefly directing their attention to these two points; to destroy the habit of roving, and to induce the whole tribe to labor, and this without any diminution in their numbers, but rather with a slow but constant increase of population.

Up to the year 1876 it had been deemed by many an impossibility to make the whole tribe take up land and settle

down as farmers, although others, well acquainted with them, were of a different opinion, provided that the thing could be properly managed. But the place they then occupied and where so much had already been accomplished, seemed now to be unsuitable for a permanent Indian settlement, partly because there was not land enough for each to have his own farm and become, in time, self-supporting, and partly because it was liable to be occupied by the whites at no very distant day. They, therefore, were in favor of transferring the whole tribe to a place about sixty miles below, called Nilgo-alko. This was a beautiful and fertile prairie, lying partly within their own reservation and then stretching away miles and miles beyond it, to the north and west, while, on the south and east it was surrounded by ranges of mountains well supplied with timber, pine, tamarack and fir. This land was beautiful, well watered, very productive and covered with tall bunch-grass. It held the moisture well during the dry season and, as it was all a rolling country, it was not much affected by rainy weather. In this prairie, which was their own land, because a part of their reservation, all the different camps of the Cœur d'Alene, as well as people from the surrounding tribes, had been accustomed to assemble during the summer season to dig camos. They had built themselves a small, rather rough chapel for the temporary use of the missionary, who was in the habit of coming to pass a few weeks with them during the camos season. It was now proposed to make, around this spot, the chief and permanent settlement of the whole tribe. Many and grave difficulties were to be met with in carrying out this plan.

The Indians of this tribe were now located in camps scattered over a radius of fifty miles. The larger portion was settled over at the old mission, where about twenty-five families were living in good substantial houses, built by themselves under the direction of two chiefs. Another camp was located on the St. Joe, about fifteen miles from the mission, and a third at Spokane Bridge, where from ten to twelve families were living under the direction of a chief. Besides these, there were many small camps dispersed all through the country. It was apparently a very difficult task to induce these Indians to leave their houses, which constituted almost their entire property, and the land of their homes, to go and live on a prairie where only very hard work would procure them the means of living. Most of them would naturally prefer to remain where they were, and the few who would be willing to move, would only render the tribe still more scattered, and therefore the management and government of the whole yet more complicated than it

already was. Moreover, the missionaries would have their work to begin over again, build a new church, a new residence, a school for girls, and another for boys; and all this without the least prospect of the means to undertake and carry on such a work. Their numbers, too, would be quite insufficient, since they would be obliged to reside in both places; the old mission, which could not be abandoned, and the new mission, where the spiritual welfare of the Indians would require their attention. So the plan of transferring the tribe to its present location, presented so many difficulties and dangers that many thought it more prudent to abandon the project altogether, than to run the risk of losing the fruit of so many years' labor.

However, the reasons which actuated the move were no less weighty, on the part of both missionaries and Indians. First, the present mission was situated in a very isolated place, most difficult of access. This, besides the inconvenience of communication with the outside world, made it a heavy burden to attend to sick calls, and to provide for the spiritual wants of the Indians. Again, it was too far from market, three months being required to make the round trip with loaded teams to Walla Walla, the nearest trading place, that the missionaries might be provided with the necessaries of life. Two of the fathers and one brother were now far advanced in years and worn out by hard labor and might at any time require the assistance of a doctor, which it would be absolutely impossible to procure in case of need. So far as the Indians were concerned, it was not simply a question of improving their condition, but of preserving their very existence, because if this part of the country should come to be settled by the whites, the only chance for the Indian to subsist, would be in becoming self-supporting and living upon the fruits of his own labor. It is true that, at the time, the idea of the settlement of that part of the country did not seem very probable, and yet it actually took place within a few years, growing with astonishing rapidity and attracting the attention of many a new comer. Allow me to insert a few lines, written some time ago for the *Spokane Chronicle*: "Among the new towns called into existence and prominence by the discovery of gold mines in the mountains of northern Idaho, none has a brighter prospect before it for steady growth and permanent prosperity than Mission City. It lies almost under the shadow of the old mission church, built half a century ago, upon a level plateau overlooking the river. It is the natural entry port to the mines, and the head of present navigation, the old Mullan road from Fort Cœur d'Alene to Fort Missoula also

crosses the town, making it the centre of travel for all routes to the mines and the upper Cœur d'Alene country. Lots have been engaged and arrangements made for erecting a large two-story hotel. A saw mill will be erected at once and other branches of business follow as soon as the buildings can be put up. It is proverbial that the foresight of the Catholic fathers has invariably been correct, and the sites selected in those early days for their missions have almost in every instance proved to be the natural points at which commerce centres, and necessitates a commercial city to accommodate the business centering around the points chosen years ago by those who built better than they knew." We have been led into this digression to show that the subsequent course of events proved not only the wisdom but the necessity of this move.

It looked also probable, that the difficulties to be met with in moving would be overcome by proper management. One of the missionaries made several remarks on this subject. "As these Indians," he said, "are now so respectful and so religious, they probably would not be stubborn about remaining where they are, especially if they see the fathers moving and the church transferred. This seems the more likely, because a few of their influential men have gone away already for the very reason that they could not make a living here. In regard to the church, mission buildings and fields, these improvements have served their purpose, which was to keep the Indians together, and make them relinquish their roving habits, but they are not adapted for further progress. They shall not be abandoned, but will remain in their present condition. With regard to our own support, the expenses of going to Walla Walla from this place are such as to consume nearly all our means; by moving below, near Colfax, we should save a good deal which we could turn to our advantage. This will compensate in part for the loss we shall meet with by moving, which will deprive us of the produce of a well established farm, but in the course of time we could start a new one and improve our condition." Whilst this discussion was going on things took such a turn as to decide in favor of moving the Indians to Camos prairie. It happened in this way. The newspapers began to speak of the North Pacific Railway as an undertaking to be accomplished in the near future, and much was said about passing by the Cœur d'Alene divide. Moreover, some new settlers had come in, past the boundary line of the Cœur d'Alene reservation, taken up land and improved it. The consequence (well understood by all the fathers without difference of opinion) then was, that no effort should be

spared to save those Indians by inducing them to take up land and live as farmers. This plan and these conditions were accepted, and moving decided upon; instructions were given me to prepare the people for it during the winter. My superior, Father Giorda, told me to be careful not to hurt the feelings of the Indians, but by slow persuasion and steady determination to strive to bring about the desired result. I told him that, as I had not been long among them, I was not so well acquainted with their character, still, I would do what I could. I began, now, to realize that the task imposed upon me was no easy one. The difficulties encountered by the U. S. Government in attempting to remove Indian tribes from spots dear to them of its own selection, will give an idea of those involved in my undertaking. I was satisfied that, so soon as I began to speak to them on the subject, I should incur their displeasure and indignation; that they would turn away from me, and yet without their co-operation there was no hope of carrying out the plan. Still, I had only to obey orders, which I did, fully convinced that, if I could succeed, I should secure the future existence and prosperity of the Cœur d'Alene, committed to my care. So, I made up my mind to omit nothing that success might crown my efforts.

I then began to study my plans, in which I was greatly assisted by some existing circumstances, especially the following:—The Cœur d'Alene Indians had seen the schools which had been established among the Sgoielpi and the Pend Oreilles, and being greatly attached to their children, had come to me officially to ask if they also could not have the Sisters to teach their children. I told them that such was undoubtedly my own desire, but that I did not see how it was possible to have them in the place where we were then living. "They are very far away from here," said I, "and do not know how to ride; and nobody can come here in a wagon because there are no roads. Besides, where can we build a schoolhouse? The ground is all occupied by our present buildings; on one side, there is the river and then swamps and mountains, on the other, the prairie is for many weeks in the spring covered with water so that it is impossible to build a house there. If we were in another place the thing would be quite easy, but I am afraid we cannot do it here." They thought I did not like them because I had answered in that way. When I discovered this, I called them together again a few days later, and told them they must dictate to me a letter to be sent to the Sisters. The chief Seltis composed a very touching letter, in substance as follows: "We are poor ignorant people and we do

not see (know nothing); we wish that you would have pity on us and on our children. We love them very much and we are grieved to see that they are ignorant, that their hands are dead (do not know how to work), that their clothing is shabby. Have pity on us; come to teach our children and bring them up well instructed, that they may be a help to us in our old age." I sent this letter, with some remarks of my own, and told them they must wait for the answer. While waiting, their desires increased and almost every week they inquired whether it had come. Seeing this, I assembled them again, and told them that if the Sisters came, they would need something to live upon, and could not be expected to come unless they knew how they were to be supported. Then I proposed the way in which they should do this, telling them they ought to give the Sisters a mile square of good tillable land and promise to work, or have it worked, as much as was necessary to provide for the maintenance of the children. Besides this, they had better have a collection now and see what they could do. "Go now," said I, "and have a long talk together and then to-morrow we will have the collection, after which we will write again to the Sisters of Providence in Canada.

So they did have a long talk over the matter and the next afternoon I went with Father Joset to the chief's house and there addressed the people, saying: "This is a serious matter, and being a bargain which binds in conscience, it cannot be broken without sin, therefore, no one must promise what he cannot in future fulfil. You know my poverty," continued I, "still, to help you and your children, I will head the list by contributing two work horses and two good milch cows and calf." The Indians then subscribed twelve milch cows and a bull; they also bound themselves to supply beef, flour, groceries and clothing as they should be required by the Sisters. "And what about the farm?" said I. No answer was made. "Very well," said I, "have a talk among yourselves and see what you can do in this respect." After a while they said they would put up a fence of something like six thousand rails; that they would plough and sow the ground and harvest it for two years; and besides, they would build a house according to my directions. This concluded, I wrote the letter for them, reading distinctly twice over, all the items, as above described, and then with great solemnity it was signed by five chiefs in presence of the council. Again and again I repeated to them the obligations contained in that letter and reminded them that, when once mailed, there would be no possibility of changing or destroying the contents. I closed it in their presence, and

then gave it to them to think over better and better, telling them, that if they once sent it, they would certainly have the school. The next day they despatched a carrier to Spokane Bridge, and I congratulated myself that a great step towards moving had been successfully taken without the Indians perceiving it.

A few days after, the chiefs came to me complaining that two white settlers had passed the boundary line and ought to be sent away. "Yes," said I, "I know that, but I know a little more too, which I think I had better tell you as soon as you are ready to come in a body and hold council in my house." This excited them a little, so after prayers the chief called a meeting and they all came in. Then I began to tell them. "Far away, there are as many whites as there are grains of sand upon the hill, or blades of grass on this prairie; they are making a road to come through here and occupy all the land you can see from here to Yakima and from here to the Crows. They go as swiftly as the wind, and travel as far in one day as you can in a week, even going on a race horse. I have had news that they are coming; that they will take up all the land which has not been cut by the plough; that they will mow all the grass as I have mowed my field. If you are wise, and listen to my words, you will become a great people; the whites will eat with you and they will give you money; they will buy your wood and you will be supported. But if you do not heed me, your children will starve, your wives and daughters will be unsafe; you, yourselves, will disappear. Do you wish to die? Then remain here; live by hunting and fishing; spend your time in smoking and idle talk, and, in a few years, the church will be in mourning, she will look for her children and have no comfort because they are gone. Do you wish to be a great people? Go to the beautiful land, break the sod, sow grain, plant vegetables, and your children will live, your wives will be safe and well dressed, and you will have plenty. Before you lies the road; make your choice now, and do not say afterwards that I was good for nothing, and kept from you what I should have told you." A long silence ensued; the Indians as if thunderstruck did not know what to say. At last Augustine, a good man, but over fond of his native place, said: "You are our father, but your words sound strangely to-day. Have we to leave this beautiful church which we have built with our own hands, and which has given us the knowledge of God; where we have been taught how to live morally; where the hungry have received food, the sick medicine and the poor clothing? Must we leave this land, where the bones of our

fathers mingle with those of our children? these woods which have supplied us with fuel and game? this prairie which has fed our horses? this river which has given us trout and beaver? We are healthy; our children are fat; our wives comfortable in our log-houses. We are not like you; you need bread, we have camos; you require good clothing, we are satisfied with deer skins and buffalo robes. We can live comfortably on what you would think poor and wretched."

After such an answer as this they left, and I began to realize the difficulty of the task imposed upon me. Still, I knew that I must carry my point, so I took up the matter in church and made it a point of conscience to move. The subject of my morning and evening instructions was this. They were bound to move, first, for self-preservation; secondly, for the education of their children; thirdly, for the preservation of their religion and especially for the morality of the women. These headings, expounded daily in one way or another, began to open the eyes of many of the Indians; moreover, all the objections made in the various councils were answered one by one. I told them we were not leaving our land, because the prairie to which we were going did not belong to strangers, but to us; that we were going to occupy that portion of our land upon which, as they themselves had told me, strangers were already encroaching; that we were not giving up either farm, or church, or graveyard; they would still be ours, a guardian would be placed there to remain and to keep everything in good order and to carry on the work of the farm. Every year we would come in a body on All Souls' day to pray for our dead, and to pray in the church, which will be for us a place of pilgrimage. I told them, moreover, that they must not rely upon their woods, the great settlement which was to be made would soon cause the game to disappear. Neither should they depend upon the river, which would soon be filled with boats and rafts and logs for fuel which would cause the fish to migrate to safer and quieter places. This discussion went on from November until the following February, and little by little they were coming to reason. Some of the Indians who left the mission for their homes, were well disposed to move, seeing which, I was anxious to test their dispositions and wind up the matter as soon as possible by binding the majority of the tribe to settle in the spot designated.

I therefore agreed with two or three of the chiefs that on Ash-Wednesday we should begin to pray in the new place. "Ask God," said I, "to be propitious to us, and to touch

the hearts of the people, that they may be awakened to a sense of self-preservation." It was then the end of February or the beginning of March; the place in question was not accessible by the old Mullan Road, but by the new one which was longer and very rough. Still, I started undeterred by difficulties. My object was to see Seltis, chief of one of the camps, who was not altogether unfriendly to my plan, and try, if possible, to induce him to accompany me to the new site. The prairie, between the mission and the north range of mountains, was under water, which in some places was frozen and in others quite deep. Travelling was very bad, on account of the half-melted ice, often not strong enough to bear the weight of the horse, and the snow upon the mountains was still very deep. By pushing on the whole day, I reached Wolf Lodge, where I camped very poorly and uncomfortably indeed. My guide had thought that we could easily reach the Spokane Bridge in one day, so I had taken with me neither tent, nor axe, nor provisions, except a piece of bread which was to serve for my lunch along the road. But I had not thought about eating during the day, having been too much occupied with trying to extricate myself and my horse from either the deep snow or the half-melted ice, so in the evening I shared the bread with my guide under a tree. Then we made a good fire to dry our clothes which were becoming very stiff, for the cold towards dark had grown very intense and we did what we could to protect ourselves during the night.

We left Wolf Lodge early the next morning and, by riding as fast as we could, reached Spokane Bridge at about 3 P. M. Going into the store, I found an Indian from Seltis' camp, who was just going home, so I sent word by him, to Seltis, to send me a fresh horse and a guide that I might come to spend the night among his people. The guide and the horses reached me at about nightfall, and then I took leave of the Indian from the mission, who had so far accompanied me. He then discovered the object of my journey, and being much opposed to the moving of the tribe, said to me: "If I had suspected that you were going to Camos Prairie to work out your plan of moving, I would never have accompanied you." "Never mind," said I, "there is no use talking about that now," and so we parted. I told my guide that I wished to reach Seltis' camp before it grew entirely dark, but to do this we had to go so fast that there was no time to look out for the icy places, and after a few miles, my horse fell and threw me. I was not hurt; but we had hard work to pull the horse up, which was helpless

on account of not being shod. At last we reached Seltis' camp, and the chief and the people came out to welcome me. They had prepared a good meal, which made me forget the poor one of the preceding night. After the repast, in spite of my fatigue, we had a long talk. I was not too tired to repeat my old saying: "Either work and live, or remain here and starve." I told the chief that I wanted him and his people to come with me the next day to Camos Prairie. In a day and a half we could reach *Nilgoalko*, where we would begin our Lent, and during its course labor to put up a schoolhouse for the girls. He answered, "the weather is bad and the road dangerous." "Is it any worse than the one I came over yesterday?" said I. "Be not as delicate as a woman." He understood the sarcasm but still hesitated. "My children are very small and my wife is nursing; how can I leave?" "Take them along with you, for you have plenty of good horses." "Very well," said he, at last, "we will go." We reached Nilgoalko at about noon on the day before Ash-Wednesday; and going into the church I heard many confessions, and the next morning gave communion to about a hundred. I praised the people, not only for their presence there in such bad weather, but still more for their good sense in having understood the necessity for moving, and I told them that I hoped all the people of the Skutloti, of the Bridge and of St. Joe would soon join us, if we only showed that we were in earnest about working for the welfare of our children. In the afternoon, with the chief and several good men, I went around to select a good location for our school, and then in the evening we had a meeting, after church. About fifteen able-bodied men were present and I told them that the next morning, after Mass, they were to come each with an axe, and the chief, they and I would all go to the woods and cut down as many trees as should be required for the erection of the schoolhouse. "How big will it be?" inquired one Indian. "I will give you the dimensions," I replied, "it will be sixty feet long, thirty wide and twenty-two high." The next morning we went as had been agreed upon, and the people worked hard and with such good will that many a fine tree fell that day. As soon as one came down, four or five men attacked it to cut away the branches, sawed it the right length and trimmed it off. The work went on for four or five days splendidly, and seeing such earnestness, I concluded that my presence there was no longer required, so I returned to the mission.

The process of moving had now advanced so far, that I thought the greatest difficulties had been overcome. Still,

I determined to stop at Spokane Bridge again on my way back, to see the chief of that camp and try to persuade him to let his people move. This man, who was, by right, the head chief of the entire tribe, had been doing my work much injury, for political purposes. He had a comfortable home and did not want to leave it; nor did he want the people so far away from him lest he might lose his influence with the tribe and be superseded by Seltis. So, the previous Christmas he had sent his son to the mission, to get up a strong party against moving and, together with the Skutloti chiefs, was causing a great deal of trouble. He was a good business man, of mild disposition, shrewd and generous too, especially when he could make a display of his wealth. His great ambition was to have a large farm of his own, and the spot he had chosen did not satisfy his desires. He had about five or six families under him, each claiming a certain land as its own, and he was frequently getting into trouble with these families on account of damages done by their stock in his fields. I determined that it would be best to leave him where he was, because, as he had already advanced further in civilization than any of the others, it seemed likely that he would prosper. But this would make no difference with regard to moving the other families. The journey that I made for this object, was one of the hardest I had yet attempted.

I left Nilgoalko very early in the morning, and at about nine o'clock it began to rain heavily and the road was so slushy and slippery, that we had great difficulty in making the fifteen miles to reach what is now Rock Creek. There we found a very old couple in a lodge. The creek had already passed its banks, and the water was rising so rapidly that the prairie was flooded, up to within a few rods of the lodge. It was still raining very hard. Our road lay across a torrent that came roaring down a gulch into the creek. I told my friends in the lodge that I would like to have something to eat. They gave me a few potatoes and some trout; then I put up my tent and retired. The next day it was still raining and the torrent in the gulch was so swollen, that my guide, Felicien, told me that it would be impossible to cross, for the current was running so swiftly that it would carry away the horses. I did not know the place, but said I thought that if the horse could get a footing on the bottom, we should be able to cross in safety. "No," said he, "the landing-place is very narrow and, if the horse should be carried down the stream a few feet, he would not succeed in getting up the bank." "Well," said I, "consult with the old man; this is his land; he ought to know all about it."

The old Indian said: "It is very dangerous, but, if you must go, it is better to do so now than later, when it will be worse on account of the thaw." So we had our breakfast of camos and dried fish, at the Indian's lodge and then the old man told us to wait and he would come and help us. He came out attired in his blanket. Reaching the place, he said to the other Indian: "You take the horses across, trying to keep against the current. Leave the father here." Felicien told me to take off my boots and stockings, tie them to the pommel of the saddle and then dismount. I did as I was bid and there I stood in about a foot of cold water. The horse, the one Seltis had given me, was very tall. Felicien mounted him, fastened his own pony to the saddle, and so crossed safely, although with difficulty. The large horse was just suited to the occasion, because being so tall, his feet always touched bottom, while the pony was obliged to swim part of the way. A few yards below the crossing, a majestic pine tree, which had been uprooted by the storm of the preceding night, had fallen across the stream, reaching from bank to bank. It would seem as if a kind Providence had prepared for us a means of crossing that stream. Felicien returned upon the fallen tree, and called to me to cross back with him. I answered, "It is too dangerous; the tree is not steady; the water keeps moving it up and down in such a way that I should not be able to stand upon it." "Wait," said the old man. Then taking off his blanket and hanging it on the branch of a tree, he advanced into the water at about fifteen or twenty yards below the fallen pine, saying; "Now, I am ready; go over upon the tree; if you should fall, I will catch you and save your life." Then Felicien said: "put your arms around me and hold fast; dont be afraid, look at the opposite shore and follow me." We said a prayer and then started to walk over upon the tree; and as we advanced, I felt the motion more and more, and forgetting myself began to look at the water which was running so swiftly as to make my head dizzy at once. It seemed to me that I was being carried away by the current, which frightened me so that I called out to Felicien. He stopped, saying; "close your eyes, don't be afraid; we are safe." I did as he told me, and after a few seconds, was all right again and told him to go on. When we reached a little stump coming out of the water, the old man cried out; "I am glad; you have crossed safely." Such was my first experience in crossing torrents after this fashion, and the remembrance of my success encouraged me, two years after, to try the same thing in another place, where I tumbled in, as I have already related.

We travelled that day forty-five miles, reaching the place where the chief, whom I wanted to see, lived. He received me kindly and treated me well. I told him I should have church that evening and the next morning; but before then I had a talk with him privately, and said; "It is true you are by right the first chief, but you must use your authority only for the welfare of your people. If you do anything (as you have done) for your own private interest which might result in the destruction of the tribe, you will commit a sin. Now, by opposing the moving of the Indians and preventing them from becoming civilized and self-supporting, you are doing what will surely destroy them, and you will be no better than a murderer and will be deservedly punished by God hereafter. You think this opposition will increase your authority and do not see that it will cause you to lose it entirely; for all these people have relatives among those who are moving, and their influence will persuade them to do the same and thus you will lose all control over them. You are injuring your own interests, because, if these people move away from here, you can buy out their improvements for little or nothing, enlarge your farm, use their houses for granaries, etc., and you will have twice as much for the reward of your labors as you have now." The man was shrewd enough to understand at once the force of this last reasoning; and looking at me keenly to see whether I was in earnest, he then said, "I do not object to their moving." "Very well, then," said I, "after my instruction you will speak to the people; tell them to take up land, and become civilized and live comfortably in Nilgoalko. He promised me to do so and he kept his word. So, when the people saw that the chief and the priest agreed upon the subject of moving, a meeting was held and the most influential man of that little tribe promised me that he would move in two or three weeks' time, which he accordingly did. I thought this a great gain, because it would leave the Skutloti Indians alone, who, although stubborn, would hardly stand the loss of their fellow tribesmen, but many would change their minds and move.

The next day, by travelling forty-five miles I reached the mission. I had well instructed my Indian guide, a good reliable man, that he should talk to the people of what had happened at Nilgoalko; the work done there for the school; the promise of moving given by Seltis, and the encouragement to do so which the chief at the Spokane Bridge had given his people. Felicien did as I had told him and had matter of conversation for several evenings. Meanwhile, I was keeping as quiet as possible, apparently attending to

the temporal concerns of the mission, but in reality keeping a close watch how they would act in such a position. The two chiefs of the Skutloti (the people around the old mission) held several meetings, and determined to send some of their best men around to persuade the Indians to remain in their places. Discovering this, I was afraid that they might succeed in inducing some, who had promised, to change their minds, so I sent Fr. Joset, a venerable old missionary, who had spent thirty-eight years among the Cœur d'Alene, to the new place, and told him to encourage the people to take up land not so very near the church but scattered around in the prairie, so that each family could, in time, take up a large tract and be independent. Fr. Joset's presence there not only neutralized the influence of the Skutloti agents, but was most disastrous to it, for the people, seeing that the priest began to reside there, and that it was a good deal easier to get to the new place than to come to the old one, began to frequent that chapel in preference to the other. They dispersed around and took up land in various directions upon the prairie, and thus the settlement was fairly begun. Then the Skutloti Indians, seeing that they could not succeed in dissuading me from moving, and that all their plans had been frustrated, had recourse to another means. They plotted together to refuse the mission any help, and as we were far away from any other Indians, they thought we should not be able to do our work and make preparations to leave. Besides, they knew that an Indian from any other place would not dare to work there, where all the people would be against him. Moreover, they knew that the fathers sometimes yielded to their wishes for the sake of preventing greater evils and now, they said, the fathers will abandon this idea of moving so as not to give such dissatisfaction to that large part of the tribe.

This plan caused me a great deal of trouble, and would have succeeded, had it been devised six or seven months sooner. I was obliged to work in the field myself; to help load and unload the hay, drive the mower and the reaper, in a word, to become all at once a farmer; and when, tired out and exhausted, I begged assistance from anyone, for some pretext or another, it was denied me. The only persons to help me were two brothers and the guide that I had brought with me from Nilgoalko; the Skutloti Indians did not molest him, because they respected the bargain he had made to work for the mission till after harvest. To disabuse them of the idea that I could be induced to yield, I took the two statues of the Blessed Virgin and St. Joseph, as well as the church ornaments, and putting them in two Indian

canoes, which had been fastened together by planks nailed to the sides, the brother, the guide and myself, took them to the new mission, rowing for two days down the Cœur d'Alene River and across the Cœur d'Alene Lake. The extreme irksomeness of this journey was somewhat relieved by the great beauty of the scenery which the Cœur d'Alene River for the first time presented to my gaze; the many windings and turns afforded an endless variety of charming pictures, now of one deep mountain, rising abruptly from the water's edge, rocky and barren, and again of another whose gentler slopes were thickly clothed with pine and red fir. On our right, as we went down, lay a beautiful prairie, covered, even during the hot summer, with long green grass, and on our left a more elevated plateau, yielding a plentiful crop of wheat, oats and vegetables, so that many things as we passed along, beguiled my attention from the very fatiguing, and to me, most unusual labor of rowing.

At length we reached a point where, in low water season, the current runs so very slowly, that its direction is scarcely perceptible. "Here," said Felicien, "we must pay our taxes." "What do you mean by that?" I inquired, "have you an old story to tell me?" He blushed, being now somewhat ashamed of the old Indian tales, since he had come to be so fully persuaded of their foolishness. However, I encouraged him to tell me the story for a little diversion of mind. "Here," said he, "is the home of the spirit that rules over the waters. Formerly, whenever an Indian passed here, he would take something, either camos, or dried meat, or the skin of an animal, and throw it into the water, thinking thus to propitiate the spirit, by paying toll. Their fear of passing through here by night was so great, that no one dared to do so without paying well." "Whose spirit is it?" I inquired, "that of an animal, or of some man?" "The spirit of Amotkan," said he. "What!" said I, "do you suppose the spirit of the President of the United States is here?" I had misunderstood, because they used to apply that word Amotkan—meaning one who stays in a place and does not roam around—to the president. "Oh! no," said he, "the Indians had their Amotkan; he was a monstrous being, like a man, stationed at the head of the river and ruling over the waters. Once he denied water to the people, because he was angry with them, and they died of thirst, and there were no more men left upon the earth. One day a little wolf (the favorite hero of Indian stories) was going around in search of water, and seeing a little bird carrying a drop to his young ones, asked him where he found it. The little bird answered, 'I found it where Amotkan dwells, but I had

to wait until he was asleep to take away this little drop, because he is so angry with the people that he has refused to give them any.' 'Then,' said the little wolf, 'show me the way and I will go and kill him, because otherwise all creatures will be destroyed.' So they went, and the little wolf killed Amotkan while he was asleep, and then the water began to flow and kept on so powerfully that it flooded the whole country and covered everything." "But," said I, "how does it happen that there are any men on earth now, if they were all destroyed, either by thirst or by water?" "Well," said he, "the Indians thought that Amokan's body was carried down by the waters and when they dried up, the little wolf, which was always strolling around, discovered it on the shore in this very place. Then he cut it into pieces, and threw the heart into our land and from this sprung our people called 'pointed hearts', or Cœur d'Alene; from the other parts sprang other people such as the Nez Percés and the Sgoielpi. The Spokane, however, came into existence in this way. After the little wolf had finished this work, he cleaned his paws with some straw, which he then threw into the Spokane land, and from this came those people whom we call derisively 'Men of Straw.'" "What nonsense," said I, "aren't you ashamed of it?" "We were a poor ignorant people," said he, "before the priest came here." "Well, now," said I, "tell me, did you believe that man's soul lived after death?" "We had very little knowledge about that, but still we thought that it did live, and now and then some of the old people would say; "I saw such and such a one, some one who had been dead a long time." "How did they see them?" "I do not know, perhaps in a dream." "Did you believe in a supreme spirit?" "Our people believed in spirits a good deal, and thought they dwelt in everything, trees, stones, mountains and animals. When anyone went out hunting, he would embrace whatever he met in his way, praying to the spirit and saying; 'let me find game.' Also each one tried to make friends with some spirit." "How could you do that, if you did not see, or hear them?" said I. "We would do it in this way. A girl, when she reached the age of about twelve years, would leave her home and go into the woods; boys would do the same at about fourteen years of age; they would walk on in search of the spirit and not drink water, nor taste fruit and roots until they found him. After a day or two they would fall asleep and then they would see the spirit who taught them a song and gave them something to keep sacred; then they would come home persuaded that they had found a friend who would always protect them during life." "What would the

spirit give to be kept in remembrance of him?" "Various things according to the different ways in which he presented himself. Sometimes we would see a bear, and then he would give us one of his claws to keep; sometimes a deer, and then he would give a hoof; again a bird, and then we would kill another just like it and keep either its feathers, or its head, or even the whole bird; sometimes a snake, and then we would keep a snake skin or rattle always with us. Wherever we went, we always kept our 'Somesh' (as they called it) but never showed it." "Did the people never get mad with the spirit and throw the Somesh away?" "Before the priest came, the Somesh was considered the most sacred gift, and an unfailing means of assistance in any distress or difficulty; the people believed that if they parted with it the spirit would be offended and kill them." Such was all their religious code. Does it not seem almost incredible that human beings could be degraded to such a state of ignorance and superstition?

But while this conversation was going on we were rowing down towards the Cœur d'Alene Lake which we at last reached and crossed to Priest's Landing. There we unloaded our church goods, and by the help of the Indians who had come from Nilgoalko, we brought this first trip to a successful conclusion. When this was done, the moving went on peacefully, so far as the Indians were concerned, and the settlement increased and improved very rapidly. The only difficulty remaining to be overcome, was the resistance of the Skutloti people settled around the old mission. I saw that it would be impossible to conquer the stubbornness of the two chiefs and the old people, so I turned my attention to the young men who were their help and support. I assembled them three times in my house, but secretly, so as not to arouse the suspicions of the others, and I said to them: "The priest, your father, is abandoned by his people; they wish to live poorly and miserably and run to their own destruction, so they left me, and now I have recourse to you. From this day forward you will be my hands; you will be the saviours of your people. Look at your brethren; their land is large, the grass is high, their horses are fat, and their cattle increasing. Next year they will have an abundant crop; they will trade it to the whites and have plenty, because they have listened to me. You are young and able to do as much as they, and see your children well educated at the school, and your house well supplied with comforts, if you will go to Nilgoalko and join your brethren." At first, I spoke to very little purpose, but after calling each one in particular, and promising help and

support in as much as I could, I, at last, succeeded in sending them down to the prairie, where they marked out their future homes. This done, the old people found themselves left alone, and they had either to follow the young men, who were their support, or else starve. So, although they talked about me, and had some hard feelings about what I was doing, still, in November of 1877 the whole tribe, with the exception of three old men, had gathered in the camos prairie of Nilgoalko, and I saw the beginning of their civilization.

In justice to these Indians, I must here state that their feelings towards me are now entirely changed; in the begining, they could not understand my reasons for moving, and hence their opposition and dislike. Not long after the change was made, I was sent to another mission, but after three years' absence I came back to pay a visit to De Smedtville, as it is now called. One of the most influential chiefs, beloved by everyone on account of his uprightness and good behavior, but who had for a time opposed me, came to see me. He knocked at the door, and hearing the usual "come in" (Zuelgush), he opened it, knelt down and without any prelude began: "Father, we have been very bad, and acted wrongly towards you. But, because you were so determined, our children are now fleshy, our cattle in good condition, our wives well dressed, and we have plenty. We should, indeed, have starved and died out, if you had done as we wanted. Forgive us, we are poor Indians." Is not this a fine trait of character, such a readiness to acknowledge a mistake and apologize for misbehavior?

This change of location was, for those Indians, the begining of a new life, and our hopes have been realized by beholding them, to-day, a well behaved and wealthy people. Their soil is fertile, they cultivate it successfully; the low land yields a beautiful timothy crop, while the hillside seldom produces less than thirty-five or forty bushels of wheat to the acre and fifty or more of oats. Looking over the prairie from a hill near the mission, you will see many fine farms well fenced and containing from eighty to a hundred or more acres; four especially will attract your attention, having within fences from a half to a full section of land. If you feel inclined to make a tour of inspection, you will come across some picturesque spots, and just at the foot of the hill a good substantial house with barn, stable, chicken-house and everything requisite for a well established farm. If you take the trouble to go into the barns, you will find most of them provided with the best machinery, self-binders and mowers, and both walking and sulky ploughs. There

are but very few who have not either reaper or mower, but, generally, with the exception of a threshing-machine, they have all kinds of farming implements. In a word, with the exception of one or two families, all the rest farm extensively.

In 1881, I think it was, that little tribe raised fifty thousand bushels of wheat and sixty thousand of oats, besides poultry, vegetables, and swine. They hire white labor; frequently during harvest time several whites may be seen working for Indians at monthly wages. They hired a sawmill to provide the lumber for building their frame houses, and they sawed over one million feet of it. Their roads are good, and over Hangman's Creek they have built two substantial bridges. One piece of swampy ground has been drained, and bridged in several places, with a corduroy road between, and all this is the fruit of their own labor without assistance from anyone. They began the work of educating their children by building a schoolhouse themselves for this purpose. Within the last few years, however, the government, seeing their spirit of enterprise, has given them some means for educating a limited number of their children in boarding schools. In a word, these Indians have reached this point of civilization by their own unaided efforts, for, with the exception of the school, the help they have had from anybody is not worth mentioning.

Until the year 1876, they neither knew they had an agent nor that the government had made any provision in their behalf, and Father Giorda informed me that, in 1877, Seltis told the commissioner of the government not to give him an agent, nor an annuity, so as to avoid all kind of trouble. As soon, however, as they were established in Camos Prairie, and it became possible for the agent to do them justice, he has taken a great interest in them and has co-operated with the fathers to their further civilization and improvement, and this very successfully Their habits are completely changed; hunting and fishing are no longer looked upon as business but pleasure; and in the fall, when they have a little time, some of them will hunt for at most a couple of weeks, before the winter sets in. They no longer allow their stock to roam at large, but during the winter take care of it and feed it. The women work, but not as slaves, they help their husbands in the field, and sometimes, during harvest, with machinery, but the heavier work, such as ploughing, chopping wood, etc., is done by men only. Three years after the change had been made, I once spoke to the chief and told him that it was not proper for him to make his wife run the self-binder; he ought to do that him-

self and let her work in the kitchen. He replied; "I began to do it, but I very soon broke a piece and had to lose two days going to Colfax to replace it. My wife is a good deal smarter about that than I am, she can do it very well; I do not think it is too heavy work for her, nor does she complain of it."

Their government also has improved a good deal with their habits; they have unity and power. A little body of policemen prevent crime or punish it when it happens. Their morals are excellent; cases of drunkenness are rare and punished when discovered. Marriages are all based upon the Catholic doctrine and are so much respected and thought of, that a single case of concubinage which happened some years ago, was so much talked of and discountenanced, that the man, to escape it, left his tribe and went to live with the Protestant Spokane. Parents attend very carefully to the education of their children, not only sending them to shcool, but watching over their morals with a keen eye when they are at home.

Americans in that part of the country have a high opinion of the honesty of these Indians in trading. Stealing has become so shameful an action that I can truly say it has been banished altogether from the tribe. Mechanics, working at the mission, were surprised to find that they could leave their tool boxes open out of doors and nothing ever disappeared. In trading, they are not only well behaved, but very business-like in their ways; they are careful to avoid credit, or if they take it, will always pay on the appointed day, no matter if they lose by it. I have many a time seen a Indian sell stock or produce at half-price, just to liquidate a cash debt when it fell due. Dealers were so pleased with such trading that competition arose between the largest firms of Colfax, Spokane Falls, and Farmington, each holding out special inducements to the Indians to trade with them. When I asked why this was, they answered, "The Indian trade is a ready cash trade, and no chances are taken in their small credits." Other traders told me, "I have lost several hundred dollars with other people, but not half a dollar yet with the Indians."

Another fact, highly creditable to this tribe and showing the refinement of their feelings, is this. In the year 1877 there was a war between the U. S. Government and Joseph's tribe of the Nez Percès. The Palouse Indians, who were allies of Joseph, were with the Nez Percès, in the Cœur d'Alene reservation, digging camos, and tried to induce the Cœur d'Alene to take part in the war. Seltis, however, told them repeatedly that he would never do so, as he had

no motive for injuring the whites, who had done him no harm. While these things were going on the war broke out, and news of it reached the Indians early the next day. Then Seltis was roused to action, and after a meeting of his people, sent a message to the Palouse and the Nez Percès to leave his reservation immediately, or else he would force them to do so. They had to obey and the next morning were out of Seltis' land. They went into the land of the whites, made raids upon them, killed some persons, pillaged the houses of the farmers, broke down the fences around the fields, which let the strolling stock in to destroy the crop, and even burned some fields and barns. The whites fled, to save their lives and their families, leaving their crops and stock entirely unprotected. News of all this soon reached Seltis, and without loss of time, he collected such men as were at hand and hastened to the scene of destruction; he found, however, that the mischievous warriors had disappeared to join the main body on the Clear Water Mountains. He then distributed his men to put up the fences, so as to protect the crops from the stock, and to keep the houses of the poor sufferers from further invasion. Then he sent expressmen to the neighboring towns, to call back the farmers who had disappeared, assuring them not only of his friendship, but even of his protection. The people, trusting to his good reputation, came back to their homes, and with the exception of the damage done by the enemy, found everything in good order. The whites did not fail to show their gratitude to these Indians. At first they prepared a great feast and banquet in one of their towns, and invited the whole tribe to come and make merry. This invitation, however, was declined by the Indians, on the ground that they had exposed their lives only for the sake of justice and the protection of their friends. They asked of the whites, instead, this favor; that as the Indians had so effectually protected their land, they too would extend them mutual protection in return, and sign a petition to the government not to move them from their present reservation. I heard that this was done, so that their land may be called at present also the fruit of their generosity in protecting these white settlers.

The conduct of these Indians on this last occasion shows a refinement of civilization, not easy to be found even among superior classes. These may expose their lives for the protection of their own people, but I do not think they would spontaneously, and without hope of compensation, help those who for years had been an obstacle to the peaceful possession of their land. And this is what these Indians did,

thus showing how deeply the principles of christian charity have taken root in their hearts.

This last trait of friendly feeling towards the whites is not uncommon among the Catholic Indians of that family, whether partly or wholly civilized. There is no instance of an entire tribe, altogether Catholic, of the Calispelem family, having declared war against the government. The case which happened in 1857, if I recollect well the year, when the Cœur d'Alene surrounded a small body of soldiers commanded by Stepto, was neither the doing of the whole tribe, nor mainly of Catholics, but only of some wild young Indians who joined the Palouse and the Nez Percès, as I have been told by those who were at the mission at the time, and who succeeded in keeping two-thirds of the whole tribe at home, and out of the battlefield. Nay, more, so thoroughly have Christian principles been instilled throughout our missions, that they have been strong enough to control these Indians, even in presence of facts urging them imperatively to war. Joseph's success in his warfare was rather surprising. Having, as we have seen, failed to gain the Cœur d'Alene, he next tried the Flat Heads, and called on Sharlo, that is Charles Louis; but this noble hearted Indian refused to shake hands with him, saying: "I do not take a hand which is stained with the blood of the whites." The council terminated, as I have been told, with these words: "If you fight the whites within the limits of my land, I am bound to protect them against you." Many lives have been spared to our citizens and many millions to our treasury by the christian conduct of the Catholic Indians. Nay, more, no Indian of the Catholic portion of the Nez Percès tribe of which Web is chief, took any part in the war but, on the other hand, many rendered service to the government as scouts, mail-carriers, etc. And, yet, before they became Christians, they formed a portion of Joseph's tribe, where they had still many friends and relatives who did their best to induce them to join in the fight.

I have now endeavored to describe the beautiful fruits produced by Christian civilization among the Cœur d'Alene, but which, however, are not by any means confined to them. In other tribes similar results have been obtained as the following extract from the Munich Algemeine Zeitung, written by a German Protestant, giving an account of the Flat Head Mission, will sufficiently prove:—

"From the church we were escorted to the boys' school, where fifty little Indians are taught reading and cyphering in the Indian and the English tongues. We were exceedingly interested in the youngsters, and could not help seeing

that teaching them the language was no mere rote exercise, but a work which showed very careful and zealous training. All of the children read well, although with a slight accent approaching somewhat to the Italian. They are surpassingly quick at figures, particularly the children of mixed blood. We were then invited to dinner with two fathers, and the two Bandini brothers, who spoke English rather indifferently, whilst the Father Superior conversed elegantly in French, English and German. After dinner the brother accompanied us to the garden, which is his special department, and whilst he entertained us with his dear Indians, we were greatly pleased with the simple honest pride he took in pointing out his massive thickly set cabbages, lovely cauliflowers and rich Indian corn. These Indians are peaceable, harmless and amiable, avoiding the very shadow of a quarrel with the whites. All the young lads in the mission are required to learn a trade; some are carpenters, others shoemakers, others again millers; all, however, have to take a turn at the plough, that they may turn out good useful citizens and their inclination to roam about is kept down. Farming is certainly a big job here, where the process of irrigation is a daily necessity. But the example of the Jesuit Fathers is powerful and always finds imitators. In the afternoon we visited the girls' school, which numbers forty-five pupils, under the charge of seven Sisters of the Congregation of Providence (mostly Canadians). Here, too, good results are shown, more satisfactory, even, than those we witnessed in the boys' school, whilst we noticed, here, as elsewhere, the superiority of the mixed bloods over those of the pure Indian type. Returning at about sunset we passed through the numerous Indian estates, with their beautiful fields, and the old Indian thatch replaced by dwellings of solid beam. As we went along, we were courteously greeted by the natives, who conversed and answered all our questions, leaving us most favorably impressed. Losing sight at last of our interesting Indians, we came away with the picture of a noble Christian work present to our minds, fondly hoping that the civilization as carried on by the Jesuits in St. Ignatius Mission, may be crowned with the happiest and most successful results."

From what has been said, it may be seen that, although the Indians of this family in their native state have but a low grade of morals and feelings, still they possess natural qualities which, under a careful and judicious training, may be developed and cultivated until they are transformed into good citizens and excellent Christians, virtuous, honest and well behaved, as the members of any other community.

All this should be sufficient to convince any reflecting mind, how great is the work which the Catholic religion has accomplished among these poor children of the forest, and especially may the people of the North-West congratulate themselves upon the trouble spared them by the toils of the missionary. If more has not been done, it is because of want of means and of laborers in this portion of the vineyard, together with outside difficulties, of which every American must be aware. Also, the methods adopted by us have been successful without tending to decrease the Indian population. We made them first our friends, and then Christians; next, after inducing them to labor, we transferred them to good lands, where we made them practical farmers. We, then, with some help from the government, gave them schools, and so gradually trained them to the habits of civilized life. In this way have we carried on the work intrusted to us; may God, who has hitherto blessed our undertaking, continue to prosper it forever.

I now understand that a new line of policy with regard to the Indians is under consideration, which consists in binding them to take up their land in severalty, become citizens and be protected by the laws of the state; this plan is thought to ensure their civilization. Judging from my ten years' experience, during which I have lived alternately among the wildest and the most civilized tribes, with those as yet remote from all contact with the whites, as well as those intermingled with white settlers, I think that this plan will not obtain the desired effect. 1st, Because the Indians look upon the land as their own, both by treaty and by the peaceful occupation of generations; consequently they look upon this plan as a flagrant injustice, and they will struggle and die for the preservation of their rights. 2nd, An Indian has not been brought up with the manners and customs of the whites; he is ignorant of their laws; and while in his native condition is incapable, all at once, of providing for the necessaries of life by tilling the soil or working for wages. He would be like a fish out of water, which, after a few useless struggles, dies. 3rd, Taxes are something which he looks upon as an unbearable imposition, savoring of slavery, rather than a necessary means for the support of society. Even civilized Indians consider them an intolerable burden, especially when they are at all heavy, and when they will be bound to pay taxes, no wonder if they will give trouble. 4th, They believe that there has never been an instance of an Indian gaining a suit in court over a white man, but that he must always be guilty, even when in the right. 5th, The Indians are fully persuaded that their white neighbors aim

only at grasping their land and property, and that they can be good Indians, only by allowing the stronger to take with impunity whatever they possess. Hence, they have a saying that to the whites "a good Indian is a dead Indian." The result, therefore, of such a law would naturally be to drive them to despair, and if they find no other place to go to, they will be inevitably destroyed.

It seems to me that the management of the Indians would be improved, if the result of the labors of those who have been more successful in the civilization and preservation of the race, would only be considered without predjudice, and their efforts encouraged and seconded by at least sufficient means. I have shown, if I mistake not, that an Indian is capable of civilization; that some tribes have been actually civilized, whilst others are well advanced towards it, and in no distant future may be brought to the desired end, and become gradually American citizens. Would it not, therefore, seem advisable to help those who have already volunteered to labor for the welfare of the race, and who have purchased the knowledge of the best manner of doing this at the sometimes dear price of painful experience? To urge the Indian too far is like applying a tension of a hundred weight to a string strong enough to bear only ten.

It is said that the constantly increasing pressure of our population in that direction is so great that it is necessary the road should be opened. But what if this were in regard to the people of the United States; would they be protected by the authorities, or would the weaker be left in the hands of the stronger? Is it, moreover, a pressure for the prosecution of right, or is it not rather one which looks arbitrary and even against those feelings which the hand of nature has implanted in every human breast? Should the policy now talked of be carried out, time, I think, will show a different result from the one intended. Are the Indians subjects? Then, why not protect them? Are they independent? Then, why disturb them? I think, however, that the best remedy to be applied in these circumstances is to leave to the Indians as much land as it is necessary for their own use and their stock, and let them have sufficient time to acquire the habits of civilization, without compelling them to have land in severalty. So, the whites will stop their clamors, and the Indians may have a chance to survive.

REVEREND FATHER GENERAL

TO OUR ALASKAN MISSIONARIES.

For the following letter, which was sent to Rev. Fr. Tosi just before he left Europe to return to Alaska, we are indebted to Rev. John Morgan, of Loyola College, Baltimore, who had it copied from the original and sent to us for publication in the LETTERS.—Ed. W. LETTERS.

FESULIS, 14 Martii, 1893.

REVERENDE IN CHRISTO PATER,

P. C.

Priusquam Rev. Vra ex Europa discedat, hæc animi mei sensa committere tibi volui, carissimis filiis meis, quotquot in Alaskensi regione commorantur, referenda.

Quum primum arcana Dei voluntas gravissimum hoc onus ex inopinato meis humeris imposuit, toto animo carissimos meos fratres omnes, ubique terrarum degentes, at illos singulari omnino benevolentia amplexatus sum, qui in sacris expeditionibus præ ceteris omnibus "portant pondus diei et æstus." Ex his vero Alaskenses Patres et Fratres vel facile primas habent, quorum assidua et suavissima recordatio, si semper mihi magnæ fuit admirationi, nunc potissimum me rapit et commovet. Qui enim penita viscera commoveri non sentiam, quum conspicio tot generosos Societatis filios, qui, ut Dei gloriæ et animarum saluti se totos et omnem vitæ suæ rationem devoverent, patria regione, omnibus quæ fuerant illis carissima, commodis omnibus posthabitis, arduo maxime itinere instituto, in remotissimis oris sese abdere voluerunt, ubi omnia desunt commoda, omnia adsunt incommoda, quæ inops insula ac jejuna illis affatim subministrat? Habitare in mapalibus, in tuguriis, in latibulis, ubi verius humatos dixeris. Victus aridus, et reliqua infausto hospitio consentanea. Mille vero fracti laboribus, mille attriti ærumnis, mille incommodis afflictati, vix partem ullam quietis capere, assidue discurrere hac illac, alacres ad omnem viæ asperitatem ac ad omnia prompti, quæ postulet Dei gloria et salus animarum. Præclarum hoc spectaculum, dignum Deo et angelis et hominibus, quod præbent tot homines vere "mundo crucifixi, et quibus mundus ipse est crucifixus," ex quo facile intelligo, pristinam Majorum nostrorum

virtutem non defecisse, me mirifice recreat, et summum mihi affert in difficillimo gubernaculo solatium. Ex illis enim tenebricosis gurgustiis virtutum omnium splendidissima lux erumpit, quæ omnium perstringit oculos, animos ad sui admirationem adigit, et maximam simul spem præbet in luctuosissimis hisce temporibus, Societatem a Deo non destitutum iri, cui pro sua singulari clementia tot impertit et documenta et incitamenta virtutum.

His ergo genuinis Societatis filiis ex animo gratulor, et maximas, quas possum, gratias habeo, nomine universæ Societatis, quæ de illis jure merito gloriatur; et sibi ominatur, fore ut ex eorum semine majus sibi in dies incrementum accedat. Atque utinam opportunum illis et hominum et rerum subsidium mittere contingeret, quo et immodicos eorum labores imminuere, et inopiam levare possem! Hoc opto; hoc enixe precor; hoc, quam primum per tempora et secundiores Societatis vices licuerit, perficiendum curabo. Pro certo enim habeant, se præcipuam esse et potiorem curarum mearum partem; et quidquid auctoritate et benevolentia mea præstare unquam potuero, me in illos libentissime impensurum. Interim vero animos ad Deum erigant, in cujus honorem hæc omnia susceperunt; illique fidant, qui omnia eorum opera aureo notat lapillo, uberrimam illis mercedem collaturus.

Rev. Vræ, et singulis Alaskensis Missionis Patribus et Fratribus peramanter benedico, et commendo me SS. SS. et OO.

Rev. Vræ

Servus in Christo,

L. Martin, S. J.

P. S. Velit, quæso, R. V. harum litterarum exemplar ad omnes Alaskensis Missionis stationes mittere.

AN AMERICAN MISSIONARY IN BOMBAY.

Extracts from the Letters of Father Stanislaus B. of the German Province.

We are indebted to Father A. Huonder of Exaeten for the following interesting letters from the German Mission of Bombay. The writer is from America, having been brought up in Boston, but belongs to the German Province.—Editor W. L.

FIRST LETTER.

ARRIVAL—DESCRIPTION OF BOMBAY—THE PADROADA INTERESTS.

Here, then, is my first letter from my own dear land of the Hindoos. Written, as it is, only a few months after my arrival, it cannot give evidence of any sagacious observations or far-reaching reflections. Nevertheless, even a short stay here is like being in a fairy land; it is all one grand collection of curiosities to a new-comer, call it a circus, or a panorama, and it is nearer the truth. Every turn through the native towns and cities, and even through the open country, brings before you views never seen before, and you return home sure to be treated to the same sights, and many more besides, as often as you choose to go out. If some such casual observations of a new-comer please you, you shall have them.

After a long and trying voyage we entered Bombay Harbor, with feelings of relief and great thankfulness to God, about five o'clock one Sunday evening. At six o'clock, the same evening, soon after the steamer had cast anchor far out in the Roads, leaving all our luggage on board, we crossed over to the Apollo Docks on a steam-launch along with two officers. There we took a cab and before seven o'clock we were safe and sound at St. Francis Xavier's College. After the usual hearty welcome, Father Rector was not long in telling me that much work was awaiting me at St. Mary's College. So the next day saw me and my luggage at St. Mary's. And there was no mistake about it; there was work there for me, and plenty of it, and there is

still, and there will be for some little while to come if I read the signs rightly. The rector of St. Mary's, F. F., has all along been teaching English in the 7th and 8th standards. This was the first work I took out of his hands after a rest of two weeks; during which time, however, I gave a retreat to the inmates of the St. Elizabeth's Widow Home. In fact, besides our regular school work, there is plenty of extra work in the spiritual line for all our fathers here, in the Jail, the Foundling Home, and in the two convents which are attended from this college, not to speak of the claims to our labors that the native priests in the neighboring churches seem so largely to possess, at least so largely to exercise. Thus, up to January there were only two or three Sundays on which I did not preach in some church or chapel. In the public churches and chapels of our jurisdiction the sermon is in English, which is in fact the principal language, excepting in the little church of Mandoi, a Marathi Congregation, and one of the oldest of the city, now attended to by Fr. Hegglin. But in most churches there are a number of separate colonies, speaking their own language, such as the Concanee in the case of many of the Goanese, the Canause, and the Madrasee. It is particulary the women among them that do not understand English. They, indeed, profess to understand Hindostanee; but this language, at least in this part of the western coast, is the vernacular of the Mahometans only who generally speak it pure (i. e. the Urdu language as it is spoken in the Ganges Provinces), whereas the common run of people, especially of our native christian, speak only what is known as low Hindostanee, and their knowledge of it does not extend much further than the few set phrases used in the Bazaars.

It is many a time lost labor for the priest to preach Hindostanee to those that do not know English. It is, however, very interesting to see how extensively and still how deficiently, the Hindostanee language is used in these parts. Almost everyone speaks it — officers, soldiers, merchants, shopkeepers, and even Jesuits; but it seems to be a common understanding among them all to keep within the limits of a very few words, for what lies beyond that, is all Greek to most of them. Still, Hindostanee is of very great importance in the large centres like Bombay, also in the sacred ministry, because it always serves as an easy means of communication, for the confessional, for instance, in case two persons do not understand each other in the vernacular.

Now, to return to our College of St. Mary. We had 492 pupils in 1892, 210 being boarders; in 1893 we had 557. As distinguished from St. Francis Xavier's, this is the college

for Europeans and Christians; the boarding department admits none but Christians. At the end of this school year I had the good fortune to accompany Mr. Giles, the Bombay Government Inspector, on his visit of examination and inspection through our schools here. Instead of giving you the result of my own observations, which you might suspect as partial, I will put down for you the official report of the inspector himself. It concludes thus: "There was every indication that the pupils are well taught, and well cared for in every respect. I consider that the arrangements for the boarders are admirably complete, and I was struck by the generally healthy look of the children who board at the school. This is due, no doubt, to the good food (I having inspected the food being prepared for the daily dinner), well ventilated rooms, and the scrupulous cleanliness which is so strikingly manifest throughout the Institution. A very striking feature of the schools is the extremely high percentage of the average daily attendance, over 90 per cent in both schools. This is in itself a very strong testimony to their efficiency and popularity." Such government approval is all the more welcome to us since it forms the "premises" from which there flows to us an "inference," (if not logical, at least very substantial) in the shape of several thousand rupees as Government grant.

But as regards Inspection Reports, we have lately received one here which is far more valuable and encouraging than that of the Government. It is the assurance which our Rev. Fr. General gives us of his satisfaction with the work that is being done in our two colleges. The following is a passage to our Rev. Fr. Superior, Fr. Jürgens, dated last November: "In duobus collegiis Bombayensibus tota virium contentione laboratur, et fructus solidus et copiosus refertur. Hæc res magno solatio mihi est, et quamvis suam Patres et Fratres non quærere laudem, sed Deum testem et remuneratorem adspectare, tamen non possum quin faciam quod meum est et Patribus illis approbationem meam quam plurimam significem, quam Rev. Vestra illis in communi nuntiare potest." Now, that is certainly good enough authority for saying that St. Francis Xavier's and St. Mary's are the right institutions in the right place. Of course, we do not wish at all to underrate the importance of the Pagan missions,—"unum facere et aliud non omittere."

You must know that Bombay is the first city of India in commerce and population, with twelve Catholic Churches, two of these being under Goanese jurisdiction, exclusive of the Convent and College chapels. It was certainly the first and most pressing duty of our fathers to take care of this

charge; but the pastoral care under these circumstances must necessarily include the entire work of higher education. Moreover, by our extensive educational work, we not only supplied an actual want in the Catholic community in its present state, but we also laid a solid foundation for the success of the Pagan missions proper. For, the thousands of Hindoos and Mahometans who have passed through our schools have learned to esteem us and our religion. In consequence we gain a more ready and considerate hearing among their countrymen. In a word, the colleges have had the chief share in establishing the present good public opinion in favor of the Church, and, at least in the English world, public opinion is one of the conditions *sine qua non* for successful religious movements, unless you are so heretical as to believe that God is going to do all the work without our co-operating in using human means. In proof of what a happy and thorough change has come about in public opinion and the public status of Catholics, I will quote a few lines from a speech made at the newly established "Catholic Union" by a leading Catholic Government official, Mr. D'Agniar. He said he landed in this country when the episcopal see of Bombay was vacant by the departure of that holy prelate, Bishop Whelan, who tendered his resignation in sheer disgust at his impotence to bring order and light from chaos, and who embarked at the pier literally shaking the dust off his feet, as St. Francis Xavier, under similar circumstances, did on leaving Mozambique. "Gentlemen," the speaker then continued, "especially you of the younger generation, who have experienced and are witnessing the effects of the secular and the religious education that you have received, can you form an idea of what was the state of society i. e., of our christian community, as regards education and religion in those days? I found the Catholic community steeped in deep ignorance, I found society torn to pieces through religious dissensions, fathers against fathers, brothers against sisters. The people were ignorant, as I said, but the Masonic Fraternity were intelligent, active and indefatigable in their efforts to foment and encourage these dissensions, in destroying the little faith and respect that then existed for the clergy, and doing their best to break that unity which is the pride, the glory, and symbol of every true Catholic. Our community had fallen to the lowest degradation in the social scale, and, as a community, we were held in contempt. The churches were neglected, religious services were conducted with an indecorum of which you have no conception in these days. As regards the education of our community, I have said there was

none, with, of course, a few individual exceptions. But for an appreciation of my meaning, the young men who surround me can give an answer themselves, when I ask those here present who have had the good fortune of being educated in the colleges of the Society of Jesus, now happily existing here, and who have passed their matriculation, their B. A. examination, and have obtained their university diplomas. I ask these, what is their own present knowledge, compared with that of either their father, or grandfather, as the case may be? This is one of the many blessings which resulted from the introduction into Bombay of those good and great men to whom religious education and society were indebted all the world over—the Fathers of the Society of Jesus—and to whom we, Catholics and inhabitants of Bombay, owe an eternal debt of gratitude."

Such is the tone of many speeches held in the "Catholic Union," which I just mentioned. My letter would be incomplete if I did not give you an idea of this newest feature in the development of Catholic public life in Bombay. The "Catholic Union" sprung, so to say, from the ashes of the late Archbishop Porter. Maybe, it is the fruit of the heroism of his obedience towards the Sovereign Pontiff in remaining at his post till death. It is the nucleus of one great general union of all the Catholics of India who have the interests of the Roman Catholic Church more at heart than the glory of any particular nation. Its object is to make Catholics acquainted with one another, to draw especially the influential together for combined action in support of public opinion, in support of the Church, and—in particular—to give public expression to and proof of true and unswerving fidelity towards the Holy Father. The "Union" has already branches affiliated in other towns. It is intended to unite in this way all the Catholics of good will into one body, who, probably before long, will give the English Government of India the practical assurance which the latter has long been waiting for, that the true sentiments of Catholics go with the Propaganda of Rome, and that the real Catholic interests which the government has to respect, are not those which a handful of noisy hot heads of Goa call the Portuguese "Padroada" interests.

As this letter is drawing to a close, it is impossible for me to tell you all I should otherwise wish on this interesting question of the "Padroada." Suffice it to say, that competent judges here entertain hopeful views of its future course, or rather of its impending collapse. God speed it! In the large island of Salsette (at least fifteen miles long and eight broad) there are not less than twenty Catholic Churches; in fact,

the whole of the large island was once Catholic. These churches are in the charge of priests from Goa, who do not know English or Marathi, the language of the people. In my trip across the whole island in different directions, I saw a very sad state of things. There is hardly ever a sermon on Sundays, and confessions are heard in Lent only. The Blessed Sacrament is never in the church during the week; the sanctuary lamp would be too expensive for some of these priests, who must thank Great Britain for what may be their chief revenue, viz., a monthly salary from the Bombay Government. In Bassein, on this island, it is said that before the present (Goanese) Bishop of Daman visited it lately, there had not been a bishop there for a hundred years. In a word, many Catholic natives there are simply relapsing into Paganism from want of pastoral care. What a field of work for a couple of dozen of our fathers, knowing Marathi, would be opened to their zeal in this island at our very door, if these "Padroada" interests could be done away with!

SECOND LETTER.

CHOLERA AND LEPROSY—THE CLIMATE—HABITS OF THE PEOPLE—THE HOLY COWS.

You may like to hear of the health of Bombay. We have heard of the influenza in Europe, but you must not think for a moment, that we Asiatics make much account, otherwise, of such a trifle as "European influenza." If it is not genuine cholera, and that in your neighbor's house, or in the story next to yours in your own tenement, it is nothing, and there is no reason for anyone to get excited over it. Out here in the native parts all the sanitary, or rather unsanitary, conditions for epidemic are so plentifully at hand, that the outbreak of some deadly contagion never takes wide-awake minds by surprise. In calling a priest to a dying person, the natives never give you the slightest notice of what nature his sickness may be. In this way the late Fr. Haas, of our Province, was carried off by Asiatic cholera. Then there is leprosy, that other scourge. By the way I must tell you, what a shock the first sight of one of these "white" lepers gave me. I was passing along the street one day, when I beheld three Mohametan men squatted on the ground talking leisurely together. The middle one at once struck my attention. His face was altogether milky white; only his eyes had a natural appearance, but this very circumstance made the whole appearance of the milk-white face look all the more ghastly and inhu-

man. I went on a couple of steps, asking myself whether the man had a mask on; and then, what I hardly do once a year, I turned round sharply and looked at that face again with an inquisitiveness, which I now hardly pardon myself for, and at once, with a feeling of horror and disgust, the thought struck me, that is leprosy, that is the "whiteness of snow," which holy writ says covered the face of Mary, the sister of Moses. It is no exaggeration to say, that the skin consumed by this dreadful scourge is exactly of the color of a board freshly painted white. Now this sort of leprosy is not so common here; but the other, and worse kind of leprosy, which causes the whole body to decay limb by limb, while alive, is very common. There are several hospitals in Bombay to receive its wretched victims, and if the unfortunates would only agree to seek refuge there, it would be well; but they want their freedom, and they drag their decaying and dying bodies about the public places of the city wherever they choose. At the crossing of streets, where the tram-cars stop, they come two or three at a time, begging for alms, while they stretch forth their disfigured limbs to move the people to pity and charity. They will hang about the church doors, and before our Catholic churches they can be seen in a line begging the faithful for money. And if the police do not interfere and force them into the asylum, they will visit the places of public resort and occupy the benches and chairs, and leave there perhaps the germ of the deadly disease for the healthy person, who next occupies the same place. So you can see that leprosy is nothing at all alarming among the Bombayites.

But let this be enough on the subject of health statistics. I must change the subject, for, as I imagine, when you get this letter, you will be in the long retreat and have plenty of dreadful things to think of besides cholera and leprosy. So let me give you something more cheery, say, about the seasons of the year in our quarter of the globe. Now, when I speak of seasons in the plural, you must not think of such a range of variety among them as would include American blizzards or European snow-storms. Not that exactly. But there is a variety and what it is, I shall try to make you understand. You see the year with us, as with most civilized people, is divided into twelve months. The first twelve of these are the only ones we can call really hot, and they constitute what we may poetically call the "queen of our seasons," i. e. summer. The remaining months of the year are about equally divided among the other seasons, to which you may give any name or number you please; for, as far

as we are concerned, we never break our heads about that. This, then, would be the grand division of the year. Now, as regards the single days, there are only twenty-four hours of the day which are really hot; the rest seldom cause you any inconvenience, but leave you very cool. Furthermore, for our greater comfort, kind mother nature has ordained in this Indian department of her household, that those short twenty-four hours should be about equally assigned to the different parts of the day, that is, twelve of them fall in the daytime, and twelve in the night. We, therefore, never have the whole heat of the day to bear at once. And, in fact, it is hard to conceive where, outside of India, summer brings with it a more æsthetically delightful variety in its essential feature of heat, as we can always reckon upon a change from hot to hotter, from hotter to hottest, and from this to heat without end.

And mind you, dear father, all this is only the delight which nature provides for the one sense of feeling. There are also the four other senses, which we have in common with the non-Asiatics. None of them is forgotten, none of them escapes without a special treat administered by nature or the industry of man in truly oriental lavishness. There is, for instance, the sense of smell. Go with me through that part of the "native city," which is called "the region of smells," observe how the gutter, or pool, before each house serves the inmates, at once, as lavatory, wash-house, bathing-place, and sewer; then, as you hurry with quicker steps through the lane, take only a passing sniff of the crystal streams forcing their way in the gutters, as well as they can, through the unmentionable obstacles lying in their path; do this bravely, and if you do not faint over it, I will say your organs of smell have done their duty in the school of mortification, and that at least this part of your worthy self is well qualified for the usual rounds of duties of a European missionary. If, besides yourself, there should be any others at Portico and Ditton, who think of coming out here, let them come with a pair of well-organized ears, prepared to hear sounds never heard before. In one of the streets of Bombay, one day, my ears caught the sound of what I took to be a cavalry officer clinking his sword and spurs along the sidewalk behind me. I slackened my speed to see him march past, but to my great surprise it was not a British cavalry officer, nor any other soldier, nor any man at all, but only a common Hindoo woman armed to the teeth with rings and bracelets, a big ring hanging from her nose, several bracelets around her wrists, others around her upper arm at the elbows, others, again, about her ankles, and, to

crown her armor, she wore several rings even on her very toes.

A sight that strikes new comers very much here, is the veneration, that is paid publicly to the so called "holy cows." Some of these creatures are left to stray at option all over the city, without any guide whatever. You can see them trudging along the busiest streets. And, as they come along, you will see the poor Hindoos of all classes step or drive out of their way, or bow low as the cows pass them, or even go and touch them with their hand, and then kiss their hand and move it reverently to the forehead. These cows are freely fed from the shops and Hindoo houses, before which they happen to stop on their way. One day I saw one of them stop before a respectable Hindoo house, and at once there came out of the house a well dressed woman with a big dish of boiled greens, who offered it to the sacred cow by way of religious ceremony; an offering which the good creature (as having more sense than the old lady) had no scruple in taking, no doubt much to the spiritual comfort of the virtuous landlady.

THIRD LETTER.

DIFFERENT NATIONALITIES—A CLASS IN A BOMBAY COLLEGE.

Your welcome letter came duly to hand and soon made the round of our American circle of fathers [1] in this hot neighborhood. I read it and re-read it, and we all look forward longingly to those that are to follow it. You have hardly any idea how thankful we, outcasts here, are for news from home; it is as rare as white crows.

You will naturally like to hear something about our present doings. If one has been in a foreign country like India for even a year he has material enough to write a volume. I have been here now two and a half years and on every walk, at every turn, I meet with new sights. In this respect our life is a treat all the year round. Bombay is one of the most remarkable gathering places for representatives of many different nationalities and races. It is a striking feature of the city that there are three large sections of different nationalities making up its stationary population (800,000), which are the Marathas, the Mohametans and the Parsees. Among the floating population may be seen Negroes, Chinese, Persians, Greeks, Aborigines, Zanzibarees, Pathans from Afghanistan (the Afghans are a strong beau-

[1] Some of the fathers now in India, who had been in the German Mission in the U. S. (Ed.)

tiful type of men), etc. I do not trust my knowledge of ethnography enough to venture a classification of all the shapes of human beings that I chance to meet on our walks through the city. When I see them along the docks, or in the native business parts of the city, some contenting themselves with very little clothing, others again bundled up most outlandishly, even for this place, in every sort of preter-human garment, and I were presssed to aceount for their origin, I am inclined to believe that they have dropped from some land or other in the moon. From our Archbishop's veranda you can look down across an adjoining court-yard into a small Armenian church. So there are Armenians here too. And as for the Arabs, they occupy a large quarter, where they keep livery-stables and auction-places for their beautiful Arab horses. When we go from St. Francis Xavier's to St. Mary's College by tram, we ride through a portion of this Arab quarter, past a long row of coffee-restaurants, where can be seen every day hundreds of these grim and sturdy-looking sons of the desert quaffing their favorite moccha from thimble-cups, and filling the air with the rugged gutterals of the language of their father Ismael. In St. Mary's College I know several Catholic boys of Arab descent, at least in part, coming from Bosra in Mesopotamia, and there are also a few Catholics among the Arab residents of Bombay.

I remember once meeting a beggar boy in the street. I tried him in English, but it was in vain; so I had to make the most of the Hindostanee that he muttered. But the only Hindostanee of his conversation that I could make out, were the words: "Beni Israel." These Hebrew words caught my ear, and I at once took them up and asked him whether he was a little Jew. "Yes," he said, "ham" (I) "Beni Israel" hai (am);" "Yes, a little son of Israel;" so they call themselves here. And they have a large, fine synagogue and a large school of their own too, kept up by the munificence of Sir . . Sassoon, their countryman of Bombay, who owns a palace in London and has been knighted by Her Majesty, Queen Victoria. These Jews are rightly believed to be the offspring of the tribes of Israel scattered about in the world during the Babylonian captivity.

To return to St. Mary's again, I would add that our boys there hail from Zanzibar, Aden, Burma, Goa, and Mesopotamia. I remember one, in particular, who passed several years of his childhood in Jerusalem, not any of our American Jerusalems, Syracuses, Ithacas, or Athenses this time, but the one only true Jerusalem. So I might go on with the list of nationalities, but let me now single out a few of

those already mentioned and call your attention to these few. As you have led me, in your letter, to our class-room of old, so I would now invite you to a visit to my present boys. I will introduce you to my matriculation class, numbering from fifty to sixty boys, all between fifteen and nineteen years of age. The first thing you will remark is the variety of shades of color, from the white of a thin scattering of European boys, to the pale of the Parsees, the yellowish and the decidedly dark of the others. In the large classes of St. Francis Xavier's, where we count over 1400 pupils, they of their own accord divide themselves into groups of their respective races, the christians in the centre. All the pagans keep their caps on in class; the contrary custom would show disrespect, and, with most of them, even sin, for it is a religious precept for them. From the value of these caps you can judge their state of fortune. Not a few of these glittering caps are richly embroidered with silver and gold, some even jewelled and worth a neat little sum. The Mahometans have their fezes on.

But what surprises the teacher more, at first, than the sight of their gaudy caps, is the fact that a good number of the lads are married. Boys of sixteen, who have hardly mastered their declensions in Latin, will notify the Prefect of Studies in the coolest possible way that they shall have to be absent for a week as they are going to marry next week. So there are several in my matriculation class who are known by all their comrades to be married, though, as a rule, they do not live with their wives till after graduating. But whatever degree of matrimonial authority they exercise at home, in school they submit to reprimands and punishments like the youngest of their celibate school-mates. There they sit, then, in class before you, with earrings hanging from the top end of their ears sometimes, and with the marks of their Hindoo caste painted with colored earth on their foreheads, a queer slipper or sandal on the foot, no stockings, but a great display of brown shins under the benches. The sandals are put off sometimes in class even by the wealthiest. The long roll of cloth, which is wrapped in wonderful, and to the uninitiated inexplicable, folds around the body and upper legs, dangles clumsily down hardly as far as the knees. These students all know several languages. The Hindoo hereabouts knows his Marathi, the Parsee, his Jugerati, the Mahometan, Persian or Arabic; then they all have at least a smattering of Hindostanee (the French of India), besides speaking and writing English as the langauge of intercourse in our schools and in the college (University Division of St. Francis Xavier's). If they call at your room and want to

do you special honor, they will put off their sandals before the door, come in barefoot, and of course keep their hat or cap on all the while they are in conversation with you. Lately I saw a school-boy, on presenting himself to me the first time, touch his hand to his forehead and then to the floor, in token that out of respect he should have to prostrate his face to the ground before the "Dispenser of Wisdom." That is more than my promising boys in America were ever accustomed to do out of respect for their teacher! Here it is looked upon as a point of oriental etiquette.

A real botheration are their names, defying all Websterian or Worcesterian pronunciation, numerous and hard to remember at the same time. They all have at least three names, in which there is nothing at all resembling the name of any person, animal, or thing in God's creation as far as known to a European or American mind. This refers to the Hindoos especially. The Mahometans have at least an occasional Jakóob (James), or a Jesóof (Joseph) among the flock of their faithful. On scientific investigation you find some few other ancient names, less venerable, disguised in modern garb, for instance, the Parsee (coming originally from Persia) name Shapoorji is none other than Sapor Rex of evil note in the Roman Martyrology, and the Parsee Firozeshah, the scriptural Pherezaeus. The family name usually comes first or last; the central name is always the name of the father of the boy, and the third, the name corresponding to our christian name, e. g., Shápurgi Dorábgi *Sáklatvala*, (Gujarati) name of a Parsee boy, Géhantrix Máncherji *Dastur*, name of a Parsee boy, Tuttehálly Máhmed Nuzzer *Humza*, (Arabic) Mahommedan, *Meisheri* Lakhimsey Hirji, Marathi boy, *Agaskar* Wasudio Genpatrao, Marathi boy. Of such names I have to keep over fifty for the matriculation class. But the number is just doubled in my other class, if I may call it so, in the college (University Division).

To this class, which now actually numbers 110, it has fallen to my lot by obedience to lecture on English Literature. You see we are blessed with plenty of work. Apart from our nearly 1500 students here at St. Francis Xavier's, we have upwards of 500 in St. Mary's, and in Bándora another 500, so that in this one city with its suburb Bándora there are 2500 boys in our charge. Then come the colleges of Poona and Kurrachee, the parishes, the military chaplaincies, the convents, our Catholic newspaper (Bombay Catholic Examiner) and the only Pastoral Gazette in Latin in the Presidency, then the Pagan mission at Wallon, which is well advancing—and all this work would, as a whole, be left un-

done if we were not here. We confidently hope that our ranks will continue to be generously reinforced.

But I hasten to close, only adding that I have never been in better health than I am here in India, thanks to God. Think of us in your prayers and pray too for your least brother in Christ.

FOURTH LETTER.

EDUCATION—THE GODLESS SCHOOL IN INDIA—CONVERSIONS.

Teaching is one feature of the grand work which must necessarily be done in India, and which would likely not be done if the Society were not established here. We have it from the Apostolic Delegate, that the Holy Father would have colleges like ours sown all over India. And there are reasons why he entertains this desire especially in regard to this pagan country. One reason is this. European civilization is at present more than ever being spread throughout India. Not that the ice is broken with the great masses of the people, but there are millions who eagerly avail themselves of the advantages of western culture, while other millions are looking on to see what this great stir means and what it will lead to. Now the fact is, that the agencies employed to spread civilization in India have been for the most part indifferent if not hostile to Christianity. Among these must be reckoned the wide-spread and omnipresent State Education System, which turns yearly 15,000 native graduates into the world with an English education based on godless principles. Add to this the deplorable circumstance that even Catholics are divided among themselves, the double and treble jurisdictions, and you will understand what little account the educated natives make of the Church, or the ideals of Christianity, as a factor for the promotion of culture and civilization. The natives will readily and thankfully admit, that in commercial, educational, industrial, and other material respects, they are under very great obligations to Europe; but all this progress has nothing to do with the religion of Europe. The statesmen, savants, engineers, and great men of Europe are all indifferent to, or have fallen away from the Christian and especially from the Catholic Church. And this opinion takes all the deeper root, as the Freemasons are very numerous (especially among the Parsees) and very influential, and much respected generally.

From this can be seen upon what basis the natives intend to build up their reform and prosperity. They calculate, so

to say, this way. For the little religion that is wanted, and to be rich, powerful, and cultured, our old religions will do; as for the schooling and instruction, the state will give us that, so we don't need an antiquated Church. Where, then, is there room for the Church in a system like that, unless the Church wins a place for herself? What native will ever trust to us for education (not to speak of religion) unless we force ourselves upon his notice? The English Government of India is truly generous to the Catholic school, and regards our influence among the natives as a main-stay of their loyalty to the crown. Nevertheless, the poor Catholic schools have to run a bitter race against all the others, and with most unequal odds. But in spite of all the odds, we owe it to the honor of the Church to continue this noble work, to hold as high as possible the torch of learning before the eyes of this heathen population, to convince them practically that, at home, European culture is not at all exclusively in the hands of the godless, that the Church can spare even a learned priesthood for all her missionary lands, and that the noble line of ancient Jesuit teachers, whom they read of in their own native chronicles, still lives on in their brethren of the present day.

From all this can be seen that our work is an up-hill work, it is more of a preparatory nature. Our ultimate aim is, of course, the conversion of the cultured masses of pagans; but that necessarily is in our present circumstances only an ultimate object. Our immediate object must be to dispel their prejudices, to command their respect for the Catholic Church as a guardian of learning, to win their confidence and good will, and so gradually to smooth the way towards their giving us an impartial hearing in matters of religion. Those of the fathers, who have been here longest, considered it, therefore, a question quite misplaced to ask: how many pagans have been actually converted by St. Xavier's College? have the educated already begun to come over in masses? Let all those, who put these questions, know, that the conversion of the educated classes in India is far off. It is another thing with the lowest classes if they live in secluded districts, away from the many evidences of European vice, and above all from the deplorable scandal of religious discord, and antagonism, and downright hostility among the Europeans in this country. We are not living in the days of St. Francis Xavier. He had the whole power and influence of the first nation of colonizers at his back. Again, the Catholic missionaries in their respective countries

were alone in the field, and they had before them not a united India, but numberless small kingdoms, which sympathized little with each other, and which felt themselves isolated, and could offer relatively little resistance to a foreign invasion of arms, of ideas, or of religion. Nowadays, however, by the universal and rapid inter-communication of knowledge and mutual support, all the leading classes of India (chiefly in the towns and cities) are in touch with each other. They are in sympathy with each other, and their union makes them strong. To attack one of them, means to attack them all. It is simply preposterous to believe that in one quarter of India, they will flock in masses, or even in considerable numbers, into the church, while in another they remain in the dark. I do not mean to say that they are not reached or not at all impressed. On the contrary, they are gradually admitting the folly of polytheism and of other absurdities and immoralities in their creeds, and that is a negative gain for us; but in positive respects the bulk of them are distrustful of Christianity, and they will continue to stand aloof from it as long as, by the force of the present unhappy circumstances, they are kept in the belief that religion in general is a lost cause in Europe itself and that Christianity, especially Catholicism, has served its time, and is discredited by so many of the best individuals and nations in Europe. Besides the pagans, we have the native Christians and the Europeans in charge in our schools. With them, of course, things are in a more normal condition. But I will put off this subject for another time.

A PILGRIMAGE TO JERUSALEM.

(*Concluded.*)

A VISIT TO MOUNT MORIAH—THE SITE OF THE TEMPLE.

JERUSALEM, Jan. 14, 1893.

REV. DEAR FATHER IN CHRIST,

P. C.

You may, perhaps, be surprised to learn that I visited Mount Moriah, the Turkish mosques of Omar and El-Aksa, with all the sacred places they contain. I say you may be surprised, for formerly any Christian who dared to put his foot there was punished with death. Since the Crimean war, however, Mahometan fanaticism has abated somewhat, so that permission to visit these place may be obtained from the Pasha through the mediation of the consul. A sufficient escort, an officer or two, is also granted for protection. In this visit, you must not forget to bring along with you, money for an occasional backshish and a pair of slippers; for no one is allowed to enter with shoes, they must be taken off and replaced by slippers. As I had no slippers with me and I was not inclined to take off my shoes, the Mahometan guide came to me and pointed with his finger to my feet. I shook my head, as I could not speak the Arabic language, and because I had noticed that he had under his arm at least three pairs of slippers of various sizes made of carpet. He at once offered to put them over my big shoes, for which operation there was an extra backshish. He tried one pair, it was too small; then another, it would not fit; with the third pair he succeeded to a certain degree, and whether it would stick or not, I did not care, for I had no scruple of conscience about it, and even the Moslem looked as if he had more scruple of conscience about getting the backshish than about the slipper itself. The fact is, after walking for some time, one of the slippers dropped off. The officer said to me, in French, that the slipper was gone. I did not mind it. So he called the guide, who, on seeing it, seemed to lose his patience and uttered a word that sounded like the word "thump." However, he put the slipper over my shoe again, and all was right for the rest of the journey.

We are now ready for our visit to the mosque, but let us first look at its situation.

Moriah is in the eastern part of Jerusalem, and consists of an elevation, the top of which is an irregular platform of rock, about 60 feet by 55 feet; it slopes down on all sides except on the north, to a great depth. When Solomon wished to build his magnificent temple there, he prepared first a platform, large enough to contain the temple, and this he constructed as follows: From the depth of the valleys all around he built enormous walls of long, broad and high stones which ascend in a scarcely perceptible incline, between these walls and the mountain square piers were put up, to support, by means of stone arches, the area or platform on which the temple was to stand. This platform is at present 1500 feet long from north to south, and 900 feet broad, with a gentle inclination southward that the rain-water may be more easily gathered into subterranean cisterns. On the four sides of the platform porticos, or covered halls, were constructed, supported by four rows of high marble columns, all intended as a protection in time of rain and great heat. This part of the temple-platform was open, without a roof, and was called the Court of the Gentiles; it was large enough to contain more than a hundred thousand people. At present, it is a uniform, empty place extending on all sides around the elevated platform on which the great mosque stands. On the southern side cypress trees afford shade to the visitor, whilst the north-western side shows the broad flattened rock where the fortress stood; it extends about 300 feet eastward and served as foundation to the castle Antonia. It was just here that I entered on the platform, and walked southward on a path paved with large white flagstones. Passing on my left a fountain-basin without water, I came to the elevated platform of the second court, the court of the Israelites. Six long steps lead up to this court through a portico. Similar staircases and porticos may be seen on the four sides of the temple corresponding to the four entrances with an increased number of steps. It was on this platform that our Saviour, being 12 years old, was found by His parents among the priests and scribes. From this platform Christ drove the merchants and money-changers who had made of it a den of thieves. Here, too, our Saviour absolved the woman taken in adultery, after writing on the ground, as some think, the secret sins of the accusers, who, looking down over his shoulders and seeing their crimes marked on the ground, went away one after another, leaving him alone with the weeping and repentant woman. On this platform stood also the treasury

of the temple where Christ praised the widow's mite. Here He preached his doctrine of salvation to those who wished to hear it. Here the Jews picked up stones to kill him as a blasphemer; but he rendered himself invisible and went out of the temple. Here he predicted the destruction of the temple.—Matth. xxiv. 1, 2. On this platform the Jews who had no legal impediment assembled; but a separate place was destined for men and women; pagans were forbidden to enter here under penalty of death. This platform is in some places six feet above the lower court, from ten to fifteen feet in other localities according to the amount of inclination of the lower court. The surface is in some places artistically chiselled, in other places brought up to the same level by filling in; and looking around you see here and there little Mahometan oratories, some of which are square, some round, and some octagonal with flattened cupolas.

Between the arcades and the temple, that is, between the court of the priests and the Jews, stood the two treasuries, where Heliodorus being about to rob the treasures, was scourged by angels and left senseless; he recovered only by the prayers of the High Priest Onias. The court of the priests was the inmost one, and was also open and next to the Sanctum, corresponding with the place immediately before the eastern entrance into the present mosque of Omar. This mosque is built over the rock of Moriah; the rock itself protrudes about five feet, and is surrounded with an ornamented iron railing. It occupies the Holy of Holies, and is an octagon in shape, each side 60 feet in length and 90 feet high, with a cupola 75 feet in diameter covered with lead, and overtopped by a half-moon or crescent. The walls are covered on the outside with variegated arabesque tiles; on the four sides which correspond to the four regions of the earth, there is an entrance with marble columns. Each of these four sides has four windows, the others each eight windows with beautifully colored and clear glass. The interior of the mosque overwhelms one with its richness of decoration, its light and elegant form, artistic mosaics, and magnificent carvings and paintings.

The walls are lined with marble, so is the floor. The diameter of the mosque is 55 meters, having two rows of piers and columns and the centre part of the cupola over the sacred rock. The first row next to the octagon, has light piers, sixteen columns with marble mosaics supporting semicircular arches and its nave 12 feet wide, the second row has towards the inside four piers and twelve columns of exquisite beauty and gilded caps, its nave is 30 feet wide. The impression made on the spectator in this place where the

glory of God was so often miraculously manifested, is indescribable; one is awed and stands amazed as if in God's very presence. Here under the cupola 75 feet in width on this rock before us, Abraham was bidden to sacrifice his son Isaac; here was the threshing floor of Ornau, where David erected an altar for sacrifice which was consumed by fire from above as a sign of expiation; here the most holy stood with the ark of the covenant, the seat of propitiation and the two protecting cherubim. On the south-east side of the rock we go down a staircase of fifteen steps to a crypt containing places for praying; first, to the right, that of Solomon; to the left, that of David, and of Abraham; to the north, that of Elias, and to the north-east, that of Mohammed. In the middle of the crypt is the so called Fountain of the Souls; we struck the floor with our feet and heard a hollow resounding below, and judged that there was a great cave underneath; the Moslems say that on certain days in the week the souls of the just assemble there for prayer. Opposite the south gate of the mosque is a portico of four arcades; to the west of it, the fine pulpit of marble where they preach every Friday of Ramadan or fasting month. From the arcade we descend by 25 steps to the shade of old cypresses where there is a fine spring, the waters of which come from the sealed fountain three miles beyond Bethlehem. Ninety feet more to the south we descend into subterranean vaults or naves formed and supported by piers; further on eight degrees deeper you find a gigantic column of one stone.

Coming up again, we visited the mosques, El-Aksa, built by Christians on the spot where the Blessed Virgin lived from her third to her fifteenth year; her room is said to have been under the cupola of this church. Omar made a mosque of it. Here lived also Anna the prophetess spoken of on the day of the Purification. This mosque was one of the finest churches in the east; it measures 280 feet in length, 180 feet in width, and has seven naves with 40 columns and several piers. Six naves proceed from the cupola, three eastward and three westward; the two nearest columns in the centre nave westward are columns of probation. For the Moslem says, "Blessed is the man that can pass between those two columns, because he shall go direct to heaven after his death." What has a man to expect when he is of a certain corpulency? There is no answer to this question. Two years ago, a certain man of corpulency tried to get through between the columns, but he died in the attempt; since then the government put up on both sides iron work preventing people from such exercise; hence the Mahometans

must try to go to heaven some other way. I noticed, however, that the millions of people who passed there have scraped some three inches off the columns and thereby made salvation three inches easier. At the western end of this temple is a well preserved hall of the Knights Templars where they deposited their arms. After leaving the mosque, we put off our slippers and went directly to the south-east corner of the temple-platform where we descended into a chamber, called the cradle of Christ. The holy priest Simeon requested the holy family after the presentation of the Infant Saviour to stay in his dwelling which was there. The request was granted; hence the name. The Moslems have it in great honor; a stone niche excavated on the top like a shell, and placed horizontally under a kind of baldachin, is said by the Mahometans to be the true cradle. On the northern side of this room we descend into the subterranean vaults made by Solomon, where his horses were kept tied by ropes passed through openings made in the corners of the square stone piers. There are here rows upon rows under the temple-platform; I believe I counted 88. At the south end of the eastern wall of the city are found stones for balconies and window-sills that must have belonged to Solomon's palace which stood here.

Upon our coming again to the surface of the platform, we go north along the eastern wall to a platform with a Mihrâb and a horizontal column which passes through the wall and is directed like a gun towards Mount Olivet. Walking on still to the north we come to the Golden Gate which looks like a fortress; our Saviour passed through it on Palm Sunday. At present it is walled upon the eastern side; in the interior it is about 90 feet long and about 45 feet wide, with enormous columns of one stone dividing it into two naves, with pilasters along the walls supporting an elegant cornice. The light enters by two cupolas. A few steps more to the north we pass the throne of Solomon, on our right. I looked into the interior of the little building with its two cupolas and saw the throne on which Solomon is said to have been found dead; it consists of a cenotaph with a roof-like top, covered with green tapestry and occupies the whole width of the chamber. We pass out by the gate before us which is called the Gate of the Tribes, and after more than a hundred steps to the north we come to St. Stephen's gate; passing out through it and descending into the valley of Jehoshaphat, and taking the road which leads from the garden directly south, we come to the monument of Absalom which he built in his lifetime. Absalom was killed in his insurrection against his father by Joab beyond the Jordan

and thrown into a ditch with a heap of stones upon him. This monument is set up of a single stone, having four half-columns on each side, and a top of masonry drawing to a point of flowers. Back of this monument is the tomb of King Josaphat, or his son, having several chambers cut out in the rock.

A little below this monument in the depth of the valley is the lower bridge over the Cedron, from which the Jews after they had bound our Saviour threw him into the bed of the river where, nine feet from the arch the impress of his feet, knees, and hands are seen, although no longer very distinct. Ninety steps north from Absalom's monument is the place where our Lord said to his disciples, "Stay you here whilst I go yonder and pray." Forty-five meters south of the same monument is the tomb of St. James the Less; here he stayed concealed till the resurrection of Christ, neither eating nor drinking; and here our Lord appeared to him; he was the first Bishop of Jerusalem, and after his martyrdom, A. D. 62, was buried here, as were also Zebedæus, Cleophas, Simon, and Zacharias. This place is at present totally neglected. In front are two columns before an ante-chamber, in the rear there are three chambers. A little further south is the tomb of Zacharias the son of Barachias; it is a square monolith, having two pilasters and half-piers, with caps and cornice for its decoration. One and fifty steps south of this place, on the slope of the Hill of Offence, stood the tree on which Judas hanged himself. Further south is the village of Siloë, on the western declivity of the Hill of Offence, built terrace-like one house on the rear top of the other, with 3000 inhabitants in great poverty; and yet they ask whether the people in Paris live as comfortably as they do. From the lowest house there is a very difficult ascent called the rock of Zoheleth; here I saw women and other people coming down to draw water from the fountain of Siloë. At this rock Adonias gave a feast to his friends that they might call him out as king, whilst David his father had on the same day his son Solomon anointed king.

Opposite the northern side of Siloam, on the slope of the hill of Ophel, is the fountain of Siloë or the fountain of the Blessed Virgin, who on the occasion of her Purification, while staying in the house of holy Simeon, came to this well to wash the swaddling-clothes of our Saviour. It was from this fountain that water was brought to the temple for sprinkling the sacrifices, as a sign of the overflowing graces to be given at the coming of the Messiah. This fountain is properly speaking the source of En Rogel in olden times, situated on the confines of Judah and Benja-

min. We descended some 17 steps to a vaulted place, and then 15 steps more to the real source, which issues from beneath the lowest steps at irregular intervals; the water flows off through an underground canal for 500 meters till it arrives in the pond of Siloë. Passing along the foot of Ophel downwards on the left is the king's gardens; I saw there at the end of December cauliflower and other fine vegetables, more than a foot in height; the water for irrigation comes from the pond of Siloë. The pond is 87 meters north-west from these gardens, on the south-west point of Ophel. This pond will be forever remarkable on account of the astonishing miracle of the man born blind. John ix. 1–34. This man, after the Resurrection of Christ and the days of Pentecost went with the family of Lazarus, and two pious men, Trophimus and Maximin, to France, where as a bishop under the name of Sidonius he labored and was buried in the crypt of St. Maximin in the Department Var. Near this pond was the tower of Siloë which falling killed 18 men and wounded many more (Luc. xiii. 1-5). The pond of Siloë is open, 45 feet long and 12 feet wide. On the north side can be seen an arch from which by a decaying staircase you come to a small basin into which the fountain of the Virgin pours its water; the channel here is 15 feet deep. About 150 feet further south is the place of the martyrdom of the Prophet Isaias in the year 696 B. C.; it is on a little hill near a large old mulberry tree, one of its huge limbs being supported by a rough pier of stones. From this place there is a fine view down to the spot where the valley of Cedron coming from the north, and the valley of Hinnom coming from the west meet, at a distance of 600 steps; a short distance below this point two rough stone buildings are seen; one serves as a mosque; the other covers the fountain of Job, 120 feet deep, having at times 80 feet of water and more so as to overflow, at other times, perfectly dry. The prophet Jeremias ordered the Israelites before they were conducted into the Babylonian captivity, to conceal here the holy fire; after their return, 70 years later, they found only thick, heavy slimy water. Nehemias gave orders to bring that water and sprinkle it over the sacrifices and stones on which they were lying, and as soon as the rays of the sun fell on them, an immense flame of fire arose consuming them to the astonishment of the worshipping people. The well is at present only 90 feet deep. If from this place you look up to the sloping and exceedingly stony Hill of Offence, eastwardly you see a long row of new stone buildings in the European style, all tenanted by immigrant Jews who came to live and die here. At a short distance from them to the

south there is a very large establishment built recently and intended for the accommodation of lepers. Returning from here 230 steps to the north we see the slope of Ophel and on its height, the southern city wall with the mosque El-Aksa; but on our left towards the west ascends the valley of Hinnom, the line of separation between the tribes of Judah and Benjamin; it is also called the valley of Moloch, because of the human sacrifices of children offered here at one time to that idol; it is also called the valley of blood and was cursed by the prophet Jeremias. The precipitous sides of this valley form a deep chasm; yet a great number of olive and fig trees grow upon it. On the southern side of this valley we ascend westward and soon come to a cave where eight of the apostles concealed themselves after Christ was taken captive. On two higher terraces, westward, we see Haceldama, bought with the money of Judas's treason which he flung about the floor of the temple when the priests with contempt refused to take it. There are still many bones seen here, especially in the south-east corner of the cave, the whole is in a ruinous condition. On the top of the hill is the place of Evil Counsel where Caiphas had his country seat, now all in scattered ruins, where too he had a consultation with the Sanhedrim, after the resuscitation of Lazarus and the triumphal entry of Christ into Jerusalem. Here they determined to kill the Messiah in order to save themselves and their nation, and in doing so, they effectually lost both.

On the south-western part of the temple-platform, one can look down to the place of the wailing of the Jews. I descended to this deep place from the north-western part of the city by narrow streets and short lanes running zig-zag. The place is about 150 feet long by fifteen feet wide, having on the east side a portion of the ancient wall constructed for the purpose of giving a large surface for the temple. The wall itself, built by Solomon, shows well trimmed stones from 9 to 10 feet in length and great width, the upper ones insensibly receding from the lower ones; here and there can be seen large crevices between the stones. To this place many Jews, men, women and children, come every Friday, and sometimes on other days, to weep and lament over their sins and the dispersion of their nation; they prostrate themselves on the pavement, lean against the walls, read psalms and lamentations from the prophet Jeremias, they weep and kiss the stones and sometimes strike them, repeating with sobs and grief such exclamations as these: "O Lord, how long yet! here we are solitary and in lamentation for the temple which is destroyed, for the walls that are torn down,—for the great men that perished,—here

we are sitting solitary and lamenting and weeping." It is heartrending to see the obstinate wilful blindness of these people. Since the mosque of Omar has been built over the Jewish Sanctuary, the Israelites are permitted to approach only the substructures of Mount Moriah; of the ancient temple that stood on the platform above, not a stone was left standing. O how terrible are the effects of that revolting cry of the Deicidal Jews: "His blood come upon us and our children!" Their fulfilment is seen and felt in the most striking manner.

I cannot possibly describe all I have seen and noticed in this remarkable city, so interesting to the whole world. I shall only add a little excursion to Hebron, 18 miles to the south. It is the highest point of Palestine proper; for as Bethlehem is 100 feet higher than Jerusalem, so is Hebron 200 feet above the holy city. The road that has been lately finished to that city, is very fine and forms an excellent carriage drive; formerly you had to reach it on horseback, as many do even at present. On arriving at the tomb of Rachel, one mile north of Bethlehem, we passed this tomb on the left, and the town of Beit Djallah on the right at a distance of 15 minutes' walk. Going on for three miles we traversed a valley fertile in trees and vineyards containing a Schismatic Convent of St. George with an hospital for the insane; next on our right up the hill, about 150 steps, is the sealed well, the *fons signatus* of the Scriptures. We go down 16 steps into the first vaulted chamber where the waters are gathered together, a place 40 by 12 feet; the basin is full of excellent water. Through a door we entered a second chamber, rectangular like the first, with a rounded vault in which there is an opening; in a niche to the west we see the spring, or *fons signatus*, from which the water flows and runs into the first chamber; from here through a covered channel cut into the rock it runs down eastward to a fortress which is badly neglected though it has towers and protecting walls built in the shape of a rectangle. Two policemen keep watch here to secure the roads, and the three enormous water tanks of Solomon, each of them 300 feet long and 150 feet wide, and about 50 feet deep, so arranged in an easterly line, between two hills which are formed by parallel layers of stones, that the bottom of the highest is at the level of the top of the lower tank; and this tank similarly constructed and laid out as the third and lowest tank; they are partly cut out of the rock, partly built with masonry. On the northern side of the tanks runs the aqueduct carrying water around Bethlehem to the platform of the temple on Mount Moriah in Jerusalem. From these tanks the

water was used to irrigate the magnificent gardens of Solomon which were near by in the Valley Urtas running to the south-east. Even at present that valley is so fertile that the few inhabitants there raise five excellent crops a year.

From here till near Hebron there are barren hills and stony valleys, and ruins of ancient cities; and generally not a living human being is to be seen; a few birds are noticed and some creeping animals. When you come within two miles of Hebron, into the Valley Habrûn or Mambre, as well as to the Valley of Nehel-Escol, the aspect changes. Olive and fig trees are seen, beautiful gardens and shade trees, and above all vineyards of astonishing growth; the vines climbing up the walls of the houses and bearing luscious grapes. Even in our days these vines produce bunches of grapes two feet in length, and that without cultivation. What must it have been in olden times, when industry accompanied the extraordinary fertility? You can still see the stone walls surrounding the vineyards, the watch-towers in every direction, and hear the sound of the musket discharged by the overseers, to caution the greedy traveller. Twenty-five minutes' walk nearly north of Hebron is Abraham's oak, near which he received the heavenly visitors. This oak is of course of a later period, but it reminds us of the touching events recounted in the book of Genesis which occurred here. It is more than 30 feet in its circumference and its branches extend 92 feet, some of them descend so low that you can easily gather acorns from them. A wall has been put around it and the space within has been filled up with earth. Also a house has been built near by for a watchman to take care of the tree. A few hundred steps further on, there is another tree but not so well preserved.

Now, let us go to Hebron. Hebron at present has 10,000 inhabitants, amongst them there are 650 Jews, the rest are Mahometans who have the greatest hatred and contempt for Christians. Men, women, and even children will come around you and spit at you, and if you are not well protected by reliable guides you are in danger of being robbed and even murdered. Hebron is one of the oldest cities in the world, having been built seven years before Tanis in Egypt. To the south-west of this city, about a stone's throw, is a a very large field of exquisitely fine red earth, called "The Damascene Field." An ancient tradition states that Adam, which word means *red earth*, was created here by Almighty God, and transported into Paradise. Eve was created in Paradise. Also an old tradition declares that Adam after his sin was brought back here with Eve, and here, after the deluge, the first descendents of Noah settled. The explorers sent

by Moses in 1480 B. C., came here and found a city with walls and the giants of Enacim living there; coming back they said they were only like locusts in comparison with these giants. In the 23rd chapter of Genesis it is stated that Abraham bought of Epron a field with a double cave as a family burial place for 400 shekels of silver. Sarah died and was buried there; Abraham, Isaac, Jacob, Rebecca, Lia and Sara were also buried there; as well as a multitude of remains of Jews who died in Egypt. Joseph was buried at Sichar, the land which his father had given him. Solomon built a large wall with great stones around these tombs on the highest point of the city to the north-east. St. Helena built a church here; the Moslems taking possession of it made a mosque of it. The crusaders arranged it so as to serve as a cathedral for 20 years, when it fell again into the hands of Mahometans; since then no Christian is allowed to enter. In the northern part of the city is a pool of water, 85 feet long and 55 feet wide and 19 feet deep. In the lowest part of the city before the southern door is another pond of 123 feet in length and width, and 23 feet deep; in two of its corners you descend 54 steps to conveniently draw water. These ponds are fed by rain water. At this lower pool David ordered the two murderers of Isboseth to be killed. Abraham's mosque is built like the mosque of Omar in Jerusalem, on a platform 210 feet long and 150 feet broad running from north to south; it has three naves; the centre nave overtops those on the side by 20 feet; the walls are covered with marble, and the pavement with rich carpets.

David was king in Hebron more than seven years over two tribes. After the death of Isboseth he was here anointed king over all the tribes of Israel. All around Hebron are excellent vineyards and olive orchards surrounded with walls. On the south side of the city, at the foot of a hill, is the ordinary place where the tents of the travellers are put up. The Dragoman generally procures from some Jew or others in Hebron some bottles of boiled dark wine, similar to our To-kay, which taken moderately is excellent for repairing one's strength. Oriental people like to make strange inebriating drinks from honey, myrrh, mandragora, various roots and good grapes. Surely, in this, they do not seem to have a bad taste. In spite of all my endeavors to be short, I miss the point and fatigue the reader; still, I regret to omit many things of interest, to some readers at least.

Your Reverence's servant in Christ,

B. VILLIGER.

NOTES FROM OUR CHAPLAINS ON THE ISLANDS ABOUT NEW YORK.

BLACKWELL'S ISLAND.

A Letter from the Alms-House Chaplain.

BLACKWELL'S ISLAND,
Sept. 26, 1893.

REV. DEAR FATHER,
P. C.

You ask me for a description of Blackwell's Island and an account of the work our fathers are doing there. Let me tell you just where the island is sitated. Blackwell's Island is a narrow strip of land, two miles in length, between the shores of New York and the eastern district of Brooklyn. It is covered with five city institutions, two of them with their many buildings looking like villages. These five institutions comprise the Female Lunatic Asylum having about 2000 inmates, the Work-House with 1500, the Alms-House with 2200, the Penitentiary with 1200, and, lastly, the City Hospital with 1000. Each of these institutions has a chapel. In each of them there is divine service on Sunday, in some also on week-days. The Catholic inmates of the first three are in number, three-fourths of the total. Obedience has placed under my spiritual care this great work, besides the regular service of attending to the sick and the dying. The poor and the disorderly classes of New York are mostly very indifferent Christians, and many, compelled by misery or misdemeanor, drift to the island, to find there the priceless gift of reconciliation with their God. As a rule, the chaplain's life is one of steady occupation. The inmates indeed change, hundreds go, hundreds come, but the work remains the same. One week finished, its successor brings along the same trouble of reclaiming the unfortunate and the wicked. Looking back on past years, there are but few mark-stones for memory. The last year, though, has not been so uneventful as its predecessors. At various times I had to leave the island for other duties, and our religious service here has been much interrupted by accidents and sickness. One of these accidents affected our chapel at the Alms-House. This chapel, a hall seating 950

persons, is in a massive building of hewn stone capped by an English roof. We have there three neat altars which can be shut up from view by folding doors, for the hall is also used by Protestants. There are also large stations of the cross and pictures. All the services of the church are carried on here throughout the year.

On the eve of last Christmas a year ago (1892), we were visited by a great gale. Among other things it damaged our English roof tearing away a part of it measuring twenty by forty feet, right over our vestry. The chapel itself had been prepared for the following day. Our crib was up and it was worth seeing, all our finery was displayed upon the altar, when the crash came. A chimney, running up the wall behind the altar and towering high above the roof, fell down, its bricks and heavy capping stones passing through the gap made by the storm, broke the beam and ceiling, laid the ornaments before St. Joseph's altar in the dust and smashed some of the steps of the latter. Providentially the beams gave a diagonal direction to the falling debris, otherwise our altars would be ruined. One beam, indeed, shot through perpendicularly, right upon the middle of the thin box that surrounds the main altar, but without doing any harm whatsoever. Well, there we were on the eve of a great feast. What was to be done? Should a thousand of those poor people go without Mass? Immediately a gang of men was set to work, the rubbish was cleared away, a canvas roof spread over the opening and we had Mass. Indeed we have had it every day since, though during three months there was a big scaffolding throughout the chapel. It was no pleasant service; fierce winter weather set in, snow, and later on, rain poured into the chapel, but the poor people did not appear to mind it. Provided they are allowed to attend divine service, they do not complain about their many miseries. They walk listlessly to their grave, for it is their only hope and even the desire of many. Often do I hear, "Father, I wish to die." And this certainly they mean. Of these poor people 598 died during the last year; yet they are not missed, the crowd remains ever the same. I often wonder where they come from. State charity! Every employee looks out for his own rights and improvements, no one looks out for the rights of the poor, kind words are quite often wanting. I said before, that the poor came to Mass, when they were allowed, for, during three weeks last year they were not allowed. In the beginning of January the typhus scare broke out in the city. The island also was declared to be infected. Quarantine was established, no one was allowed to come or go, and all intercourse between the

various institutions was interrupted. Next, the physicians declared attendance at divine service to be a source of danger, and it was forbidden. I thought that times of danger and approaching death were also times of religious revival, but the Board of Health thought differently in regard to the poor. However, there proved to be no real case of fever in the Alms-House, therefore, after three weeks everything went on again in the usual groove.

But it was far different for the Work-House. This the physicians declared to be infected. Fourteen tents, each able to accommodate eight patients, were put up in the rear of the building. Forty patients were put into them, extra nurses were engaged, and two physicians were exiled from the house to live with their dreaded patients under a canvas roof. There is a large hall in the main building, having a seating capacity for 700 persons, given up to religious purposes. There, as at the Alms-House, we have three altars that can be shut up, and Mass, followed by sermon and benediction, is generally celebrated there every Sunday. But, on account of the contagious disease, the men were not allowed to assist during four months, nor the women during one month. Thus our service was much interrupted. This was greatly to be regretted. Men and women do not come to the Work-House for virtue's sake; they are in sore need of some encouraging words, in fact, some have told me, that the only time in their life that they have heard a sermon was here on the island. You may ask, was there really much danger? For, besides those under the tents, 120 more men, suspected of the disease, were isolated in the Work-House proper. Well, many people did not think so. I went, properly protected of course, to see all the sick, but I have seen few real typhus cases, most of the deaths were from pneumonia. Many think, that there was a good deal of exaggeration in the supposed danger, some even uncharitably suggested that the young physicians who usually serve without any salary, but during that time received $100 a month, might continue the quarantine so long as the pay would last.

As to the third institution under my care, the Lunatic Asylum, I was not allowed to go there from January up to June. The Catholics have there a fine chapel which is the result of the steady endeavors of the several chaplains who have been in charge. The seating capacity is 540. The holy sacrifice is offered there every Friday and Sunday, and on Sunday afternoons there is benediction. Fully 500 of the patients attend these religious services. Many have been astonished at their good behavior and eager attention

to kind words. Poor creatures, as a rule, they are lost for this world. On the eve of the Epiphany all had been prepared for a fine celebration, many confessions were heard and coming home late in the evening at 10 o'clock, we were expecting a large attendance for the next day. There was that evening a blinding snow-storm. Having come home I went on a sick call to one of the wards of the Alms-House and on returning from there I got word by telephone, that the Board of Health had forbidden all divine service for a time. Also by the same order no one was allowed to go from the Work-House to the Lunatic Asylum. Thus my services in that institution were stopped till the month of June. As there are three Masses in my parish every Sunday, a father is sent from St. Francis Xavier's College to say the Mass at the Lunatic Asylum. He was allowed to come again after the lapse of one month and Fr. Gelinas was appointed to attend to the sick. During the month of February an epidemic of "La Grippe" broke out there. A hundred died in one month. Fr. Gelinas came across the river faithfully nearly every day, notwithstanding the rough winter weather, and he anointed as many as twenty-four in one day.

Though I lost all this work, yet I was kept pretty busy. The mortality in the Alms-House was very great during the severe March weather. There are the wards to be visited now and then, of which there are 60 in the Alms-House alone. The cripples and the helpless, of which there are about 500 in the same institution, must receive Holy Communion at set times and thus time is not heavy on one's hand. Thanks be to the Lord, those troubled times are past now since June, all is again *de more*.

There are 1600 more insane women in Hart's Island. Fr. De Wolf takes care of them. He has built a chapel on that island with a seating capacity for 350 persons and he, a stranger, has in his leisure hours collected about $7000 for that purpose in the city. The typhus broke out also among his people; two nurses died of it. His service was for a time interrupted, but he made up for it by increased zeal; for when he was allowed to go back he gave a three days' mission to bring them up to his standard. Fr. Gelinas has been appointed for Ward's Island. A law has been passed at Albany to have all the lunatics, male and female, on that island. They have bought the old immigration buildings where Fr. Prachensky used to be. The moving has already begun, and inside of one year there will be about five or six thousand people in this parish. Fr. Gaffney has been very

successful on Randall's Island. The House of Refuge, that bone of contention, has been opened to him by law. He is treated civilly, has Mass there every Sunday, and catechism in the afternoon, nay more, he has had the archbishop to give confirmation in that presbyterian institution. Fr. Schleuter is steadily employed in the Penitentiary and the City Hospital, spreading the kingdom of God.

Well, Rev. Father, this is about all I can tell you about the islands. When you pass down in a boat along Blackwell's Island and see its greensward and leafy trees, and massive monumental buildings, perhaps you may think it a fine place to live in, but under those roofs a great amount of misery, sin and shame is hidden, from which in many instances death is the only relief. And years come and years go, but that misery ever remains the same. Many a one who started in life with bright hopes, is carried away from here to an unknown grave in Potter's Field. Many of those sent to the island want to die as good Catholics, but they do not want to live as such. Some of Ours call the island "the drag-net of God" and it is true; for many of its inhabitants would never receive the sacraments, had they remained in their own abodes in the slums of the city, whilst here they find peace with their God. Sometimes little incidents illustrate this. A Lutheran, a very prayerful man, compelled by old age and blindness, had drifted to the Alms-House. Here he became a convert. After a while he fell into a lingering disease and one day, when I visited him in the hospital, he said to me, "Father, yesterday I complained the whole day to the Lord, asking why He has allowed me to end my days in such misery. I told him that I have kept his commandments all my life and that I have prayed much. Last night, I had a dream, an angel came to see me and he said: 'Just because you have prayed so much, you have come here.'" It was a dream, it is true, but it has a good point and that point is true for many who come here. The harvest here is daily ready. May those that read these lines remember in their prayers your humble servant and his humble flock.

H. Blumensaat.

RANDALL'S ISLAND.

Rev. and Dear Father,

P. C.

Randall's Island is one of the many beautiful neighborhoods, chosen by New York City for the location of its

charitable and reformatory institutions. It lies at the confluence of the East and Harlem Rivers and comprises one hundred acres, laid out into lawns, vegetable gardens, building sites, yards and farm land. There may be found some of the charities which the city provides for its destitute and delinquent children, the Insane Asylum for Men, the Nursery, the Children's and Infants' Hospitals, and the House of Refuge.

Somewhat more than one third of the whole island is occupied by the House of Refuge, a school for the reformation of juvenile delinquents, who are committed to its keeping by the judges and police magistrates of New York City and State. Although the funds for its support are derived principally from state appropriations, still the institution is a private enterprise under the control of a corporation known as "The Society for the Reformation of Juvenile Delinquents." A board of managers, consisting of thirty members chosen periodically by the society, makes all the rules for the government of the Refuge, appoints all the officers, and determines their salaries. The children, who must be under sixteen years at the date of their commitment, spend four hours of the day in the school-room, and six hours in the trades or industrial department.

The general effects of the discipline are very praiseworthy, and there would be little to complain of were it not for the outrage to law and conscience in the rule, strictly maintained up to within four months ago, that on Sundays all the children, irrespective of creed and regardless of the wishes of parents or guardians, were obliged to attend the Protestant services, and undergo instruction in the Protestant Sunday School. This rule operated most perniciously against the large number of Catholic inmates, who were thus debarred from the ministrations of the priest, and rigidly secluded from all incentives to Catholic devotion.

During the existence of this Protestant society, which was founded in 1824, as appears from its records, not less than 24,500 children have been committed to its charge, and, it may be added, subjected to its proselytizing influence, of which number it is estimated that from forty to fifty per cent were of Catholic antecedents, At present the Refuge numbers 543 inmates, of whom 250 are known to be Catholics. It can be easily imagined with what anguish and dismay our Mother the Church beheld this vast number of her little ones, wayward to be sure, but for that very reason all the dearer to her solicitude, hidden from her, estranged by wily blandishments or insidious representations, and oftentimes lost to her forever. Thousands, it is said, were sent to

Protestant settlements in the far West, where they would never again experience the saving ministrations of their early faith. Meanwhile, keenly aware of the tendency of this course of affairs, the ecclesiastics and Catholic societies, notably the St. Vincent de Paul Society, were persistent and untiring by all the fair means known to agitators, in efforts to abolish the evil by legislation, or at least mitigate it by turning the current of commitments to proper channels. To other and higher sources must be attributed their final victory over the superior wealth and political influence, so long and forcibly wielded by the enemy.

On April 30, 1892, Gov. Flower signed the Freedom of Worship Act, which provides that the rules and regulations governing institutions, to which it applies, shall recognize the right of the inmates to the free exercise of their religious belief, and the ministrations of some recognized clergyman of their church, etc. Owing principally to the summer adjournment of the board of managers, and the unwillingness on the part of the archbishop to prejudice our cause by a show of impatience, entrance into the Refuge was not effected till the autumn, and on Nov. 23, 1892, for the first time in the sixty-eight years' history of this organization, the Holy Sacrifice was celebrated for its Catholic inmates.

As the other institutions on the island have been for a long time under the care of our fathers, the long coveted post was given to the Society, and the summer before last Fr. Gaffney was assigned by superiors to begin the precious undertaking. Although he celebrated the first Mass, an accident to his leg prevented him from assuming full charge of affairs, and Father Lynch was sent to his aid and discharged the burden of the duties with very great success, as may be judged from the alarm excited amongst the enemy as expressed in their daily newspapers, and on the other hand from the efforts of the Catholics to retain him permanently with them on the island. Father Gaffney, having recovered from his mishap, has resumed his station, and making himself all to all, has won the affection and reverence of the children, and allayed the old-time prejudice of the Protestant authorities. Privileges have been reluctantly accorded, but as some indication of a bright future it may be stated that the new superintendent cheerfully attends the Catholic services, and the Protestant organist, Mrs. Field, puts herself to no little inconvenience to be present and furnish the music.

It is gratifying to add that since the beneficial effects of our system on the children have been observed, the old spirit of suspicion and hostility has yielded to manifestations of cordial co-operation. Something, however, may be

attributed to the fact that some in the institution who were bitterly opposed to our advent have since gone out of authority. The present officers have assured Father Gaffney that they wish to act in perfect harmony with him, and have lately passed a resolution allowing an hour and a half on Sundays for hearing confessions. Father Kayser gladly assisted in this division of the work till his removal to Woodstock. Up to the present time the boys have had no opportunity to receive communion in the House of Refuge. They cannot be heard on Saturday nor on Sunday morning as only one hour is allowed to Father Gaffney on Sunday morning. On Monday the boys cannot go as that would interfere with the order of the house. Father Gaffney asked for Monday morning. He was refused for the present, by the board of managers. Last June about 130 inmates, ranging between 12 and 18 years, were confirmed. Eight or ten of these were girls. For the first time in the history of the house a bishop was admitted into the House of Refuge.

Servus tuus in Xto,
M. McCarthy.

SETTLING IN THE ZAMBESI.

(*A Letter from Father Richartz to Father Daignault.*)

Chishawasha Farm,
Sept. 14, 1893.

Rev. and Dear Father,
P. C.

I am very sorry to have left your letters so long without an answer. Believe me there is no negligence nor want of gratitude on our part, but the want of time alone prevents us from writing many letters. We often said that our Lord seems not to like that we should speak of our work too much, because it happened very often that on account of some unforeseen event, such as an attack of fever, or the arrival of visitors, the very day was taken away which we had intended devoting entirely to correspondence. Nevertheless we wrote substantial letters home and to various papers, although it is no easy matter to write in such a way that people may get a true idea of our work, life, etc. If we speak about the many difficulties, fever, etc., they would think that we were disappointed or discouraged. Then, too,

if we do not report numerous baptisms they are disappointed. I prefer to keep silence and write from time to time the truth rather than make up a lot of deceitful accounts, which would spoil our reputation and the work of other missionaries who labor under the same difficult circumstances as we do.

Since I cannot write much I will say at once, that we are all very happy, full of hope, and fond of enterprise, although we are weakened by fever and hard work. We are just building a large brick house 113 feet long in front with two wings 27 feet long. The main house contains nine rooms 13½ feet long, by 12 feet wide and 10 feet high. The whole is on a stone foundation two feet high. All the rooms are connected by a covered corridor so that we will be able to go to every room in the early morning without having to leave the house. I will now give you an idea of our whole situation. Our farm consists of some 4150 acres of land, of course, not all arable. All around are hills, and our house, as well as our farm, is on an elevated spot, some 250 paces distant from a stream. In the bed of this stream, which is only filled in the heavy rainy season, we have our winter garden, i. e., the garden for the dry season. On a hill, a little south of our house, we have erected several huts for invalids, exercitants, etc.; at present some Sisters reside there to recruit their health. The different valleys belonging to us are very productive, but, of course, in the beginning hard work is necessary till all is under cultivation. Not very far from our property, in fact on its very boundaries, are to be seen signs of gold digging. At present the gold-fever is again raging and many are at work digging for the precious metal. For the prosperity of our mission we hope that their labor will be fruitless.

Something about the war being carried on in this region, I think, will not be uninteresting to you. The people here, and in Victoria, have formed a corps of 1800 to 2000 men. These have been sent into Matabele land to punish the Matabeles, who, as last year, made a raid on the natives around Victoria and slaughtered many of them. They had with them a letter from Lobengula pretending that they came only to punish some Makalakas for cattle stealing. They were told to leave the country at once, and since they were slow about it, the police under Capt. Lundy followed them up and shot thirty of them and two Indunas. This happened in June. In July some more mischief was done and things seemed to be getting dangerous. On the feast of St. James, July 25, I had to fly to the rocks with a whole Kraal whom I was just visiting, in consequence of a report

that the Matabeles were near. Whether the report was true or not I did not find out, anyhow, they did not come. But the rumor of their approach upset the whole district and four or five Kraals went to their old hiding places, some very large rocks on our farm.

Shortly after the above mentioned corps was formed, it left Salisbury, Sept. 5, marching towards Charter. It is said that a few thousand Matabeles are watching the boundaries, but the people here hope that the forces sent out will be a match for the Matabeles, who are bad shots and for the most part great cowards. All white people, even the missionaries, have left Matabele land. At present we are anxiously waiting for news from the front. If there is danger that the enemy will come to Salisbury, some of us will have to go there and the rest with the wagons and cattle will travel to the East. But I hope that God will avert this evil, else we shall have to undergo great losses. It may also be that the whole war will end in nothing but transactions with Lobengula, because the home government will allow only defence. I do not know what will be the end of it, because the people who went with the force got the promise of a farm and a number of gold-claims, and it is difficult to say how they will be otherwise satisfied for the hardships they have to undergo. I think that you get more news from the papers than I am able to give. People here complain that they know nothing and that there is a great secret kept about the proceedings of the government. We hope Fr. Nicot will arrive to-day with the mail-cart at Salisbury. He came up already last week but stopped at Charter to give the Catholics in the army an opportunity of receiving the sacraments. I think that it is a good sign that the mail service is not interrupted, although the route the carriers take nearly touches the boundaries.

Pray for us and the mission, for we are gaining by degrees our main object. On St. Ignatius' day two Kraals resolved to move on to our farm. One of them is actually building here, the other, it seems, on account of scarcity of grass will wait a while. One Kraal, at least, is secured, and both the old and young are already very fond of us. After we had talked to four or five important chiefs they promised to remain with their Kraals (over 100) near us and not admit another "Umfundisi" i. e., Protestant preachers, etc. As soon as the most necessary buildings are finished and the agricultural part is going on well, we must find time to visit those Kraals one after another, as I have already begun to do, and then by and by to teach them. It would be a mistake to teach this people at once; they must know and

observe us for a time, find the difference between us and other white men, gradually get confidence in us, and desire to be taught. I think this preparation is going on well in a good number of Kraals. They really like and esteem us and come to us in all their difficulties. On my visit to the Kraal mentioned above, I discovered and took away their superstitious apparatus under protest of the old people. But I earnestly rebuked them and said we had come so far to instruct them about the wickedness of such things and would not allow them to continue their superstitions, etc. I said we would not be able to teach them, if they would not promise to abstain from superstition. I feared they would act wrong, but the Induna was here afterwards with presents and asked several times if I would not come back and point out the place where I wished to have my hut, because I told them I would like to build a chapel and instruction-hut, where I would live when I visited them.

A great vice of this people is their habit of stealing and lying. For a present they will do or say anything. On this account we have to be very careful and observe them a long time before we baptize them. But after all I like them, especially the children who are very lively and clever. If I scold the people and tell them that they want only our presents and not our teaching, they are very anxious to tell us that it is not so, that they really wish to be instructed. Some proof of how they consider us may be found in the following facts. Stealing, which according to other people is a very common vice here, is not practiced on our farm, although many an opportunity is offered. On several occasions they even brought to us lost things, and said they would never take anything of the Umfundisi. They call themselves our people. If I come to a Kraal they salute me very friendly and I have to shake hands with every one; they call me their father, their Umfundisi. You never saw such flatterers as these Mashonas are. They praise the Umfundisi very much, because he does not beat them and because he gives them their wages in time. This latter reason makes them prefer us to the neighboring farmers and proprietors, who complain that they cannot get a single boy to help them. The other day a prospector asked me to let him have some of our boys to take to another mining place some fifteen or twenty miles distant. He offered twenty-five shillings a month. We give from four to eight shillings according to the work the boy does. Although we do not pay them in cash, which the boys would like, still not a single boy was to be allured by the tempting offer. They all said, "We prefer to stay with you." It is a pity that the boys

get so much money from white people, especially prospectors, for on this account farming and building become very expensive. Till lately we had as many as seventy boys working for us. Since we have now burnt enough bricks (70,000 to 80,000) for our new house, we have diminished the number of boys to twenty. This method of having many boys employed is, at present, the only effective means of becoming known to more distant Kraals. We have, at present, boys from far distant tribes—Gudes (near Victoria), Makonis' (Umtali road), Umtigesas', etc.

In the course of a few days I hope to pay a visit to Mjandoro, a chief who came here to visit us at my invitation, and is always asking if I would not soon come to return the visit. So you see there is some hope, and as soon as we manage the language well the progress will be quicker. The amount of work we had to do up to the present has left us scarcely a leisure moment to study the language. We all spend half an hour every day at a common lesson and you cannot imagine how difficult it is often to spare even this little time. The new grammar of Fr. Hartmanns, which has just arrived, is a great help.

The building Rev. Fr. Superior is erecting at Salisbury has divided our number, since some of us had to help to erect it. One brother is staying there all the time, so we fathers, must help to work and look after the boys. This makes us lose much time and our letter writing is usually done at night.

On the whole, I may say that our place is pretty healthy, and the prophecies about fever, or greater danger of fever, did not prove altogether true. Though we have had much fever; still, after following the good instructions of Dr. Edgelow, the attacks usually last no more than one or two days. Only the first few attacks of Brs. Löffler and Book were serious. There has been at least as much fever in "healthy" Salisbury. Rev. Fr. Superior himself came to our farm to recover from an attack of fever! Next year we shall be better provided, for by that time our new house will be finished.

On our farm we have a good supply of water. We have just finished a trench which will turn the water from a swamp into the main stream. Our next work is to plant a number of gum trees. The first grapes are already to be seen and many of our fruit-trees are getting on nicely; bananas seem to be able to stand the climate and soil. It is a big job to arrange gardens, then to irrigate etc., and have all fenced in. The cattle, except the goats, are doing well. We have forty oxen, two bulls, four cows, fourteen calves, forty-

two sheep and goats, one horse, one mule, two pigs, and a good number of ducks and chickens.

If people wish to know what progress we have made in instructing the natives, you must tell them that, as a rule, the missionaries have first of all to build and arrange a large farm, so that the time we would wish to spend in learning the language has to be spent in building, ploughing etc. To erect two large houses, and to bring fifty acres under cultivation in one season is a great work, but one that was necessary under our present circumstances. I hope during the coming rainy season to make the first money with our butter and potatoes.

Now, my dear father, you have, at least, some answers to your questions; the rest I shall answer as soon as possible. You will find that this letter was written in a hurry, and any shortcomings you may find in it, you will, I know, excuse, when you reflect that we are so pressed for time. I am glad that we have so much work, it prevents us from thinking much of fever and the like.

The boy is waiting, so let me close this unfinished letter, to be continued later on. Pray for us as we do for you. Come back as soon as possible. Kindest regards from Fr. Boos and the brothers.

Yours most thankfully in Christo,

F. J. RICHARTZ.

THE WOODSTOCK ACADEMY

FOR THE STUDY OF THE RATIO.

It was announced in the last number of the LETTERS that some of our theologians had formed an Academy under the above title to discuss the methods of the "Ratio Studiorum." The meetings began in October and have been held every Thursday evening from 8 to 9 P. M. The average attendance has numbered some twelve members, coming from both the provinces and all the missions represented at Woodstock, and bringing to the study experience gained in more than thirty Jesuit colleges in various parts of America and Europe. This circumstance has been considered peculiarly fortunate by all concerned, who have been thus enabled to read the Ratio not only as a written code, but also in the light of one another's experience during their years of college study and of regency.

The manner of proceeding is the following: The secretary presents a summary of the papers and of the discussion of the preceding Thursday. Corrections in these being made when necessary, the president reads the rule to be talked over, giving both the Old and the New Ratio versions where they differ. The discussion is begun by one of the members who has volunteered beforehand to set forth and explain the subject in a preliminary way, and an interesting conversation, rather an informal chat than a series of parliamentary speeches, completes the matter. The first ten rules in a body were thus presented by Mr. Moulinier; others have been also discussed, but are reserved for a future issue of the LETTERS.

Several evenings were devoted to papers written for the Academy: gleanings from these will be found below, there being inserted in the synopses such answers from their authors as were called forth by the many questions proposed to them.

The Academy was inaugurated by the authority and with the fullest approval of superiors and has frequently enjoyed their presence and always their unmistakable favor. It has been judged that it would be in several ways useful to put together notes from the records and insert them in

the LETTERS. It will, of course, be understood that the Academy claims for itself nothing like infallibility, and will accept gladly and invites corrections and suggestions from without. Several communications and offers of aid have been already received and are gratefully acknowledged. The following extracts from a letter to one of the members read in the Academy and coming from an old father of great experience in France may serve as an introduction to the minutes which will follow. "I can but congratulate you on your zeal for the Ratio. It is little followed, little known, little loved. You have found this in America: I am very much afraid it is the same everywhere. We Europeans have some sort of excuse; we are not free, we are undergoing, of late years especially, a disastrous persecution, which leaves not even the shadow of the Ratio. What you knew at A., has turned into a state of things it is impossible to qualify. You, who breathe the air of liberty, you may perhaps recover many of the treasures of the wreck of the good old Ratio. Try, I bless your enterprize.

"Not to look too much at the dark side of things, let us bear in mind that, if our American and European colleges compare well with other institutions, it is because we are religious and, without our noticing it, we follow somewhat the Ratio. The Ratio, like all our rules, is permeated by that religious spirit which ought to animate us in all our work. By the grace of God, that spirit abides in us and directs us more or less in all our actions. This is, I believe, the reason why things are not as yet hopeless. But they would assuredly present a better aspect, were the Ratio understood and put in practice.

"The great... labor consists rather in the serious, patient, constant and religious execution of the plan or of the Ratio. It is a very laborious task to be a professor according to the Ratio and it requires a great deal of self-sacrifice and abnegation. It is efficacious and fruitful in good results in proportion to the labor given it. To see everything beforehand, to prepare everything before the class, explanations of the precepts and of the authors to be translated, precise, just and elegant translations, prelections full of instructive and interesting items, imitations according to the models, subjects of exercises proportioned to the present abilities of the students, repetitions to exact, questions to ask, points to insist on in the corrections—in all these things there is plenty of room to show judgment and energy. Then follows the class, which calls for all the activity, presence of mind, strength, calmness, kindness and religious virtue one has mastered. Not every one is gifted by nature with the necessary qualities to direct

a class well, but the thorough knowledge of the Ratio places the acquisition of these qualities within the reach of all.

"To see in it but a pedagogic method is not a sufficient inducement to love it and apply it. We ought to see something higher in it. It is not without reason that so many special rules are put before Provincials, Rectors and Prefects concerning our methods of teaching. True, certain circumstances of time, of country, of nationality, may occasion modifications in the best of systems. A rigorous uniformity of method in all our colleges would be doubtless excessive and, in certain cases, of little profit. But there are certain broad outlines which ought never to be ignored."

NOTES ON PAPERS READ.

THE RATIO IN FRANCE—BY FATHER MALZIEU.

The following items are put in the present tense for convenience: the author describes his own experience in the college of Avignon from 1876 to 1881: the description, however, applies in most of its details to our other colleges in France.

The two years of Rudiments, taught under our direction by the Brothers of St. Gabriel, are followed by four years devoted to Latin, Greek and French Grammar and Latin Prosody, these being succeeded by a year of Humanities and one of Rhetoric, after which the first part of the degree in letters is received at the University. Two years of Philosophy complete the course.

Latin is the language of the Greek translations and of analyses from Suprema Grammatica on. Latin Versification, begun in Media Grammatica, is kept up to the end of Rhetoric.

History, Geography, modern languages and Mathematics are not taught by the regular Professors, but by prefects: two hours a week being devoted to each of these branches. —Three quarters of an hour is given to Greek every afternoon when there is no class of Mathematics.—The time spent on French is comparatively not great. In the Grammar classes, an extract from a French author is learned by heart each day: in Humanities, French compositions are written frequently.—Great attention is bestowed on Mathematics in the two years of Philosophy.

Horace's "Ars Poetica" and Boileau's "Art Poétique" are explained and memorized in Suprema Grammatica and Humanities: in the latter class and Rhetoric, Juvencius' "In-

stitutiones Poeticæ" and De Colonià's "Ars Dicendi" are studied.

Rule 27 of the Reg. Com. Prof. Class. Inf., is observed in the prelections on the authors. The text-books used contain generally very few notes: the pupils must bring in each day written out the polished translation, the chief remarks made in the previous prelection, the analyses of verbs, etc. These copy-books are examined and marked for each week: such marks count for the monthly totals. The boys are exhorted to read beforehand the matter of the coming prelection. This is always brief, from five or six lines of Cicero or Virgil daily in Suprema Grammatica to ten or fifteen in Rhetoric. The repetition of the previous day's prelection is thus conducted. "Mr. Smith is called upon. Mr. Brown, his *æmulus*, instinctively rises up to correct. The order is exactly the same as in the Professor's explanation. Meanwhile, the Roman and Carthaginian consuls are on the alert to write down all the mistakes of their adversary. The Professor listens in silence and enjoys the spectacle."—Choice bits from Latin, Greek and French literature are read in class, towards the end of class and by way of reward for attention.

On the average, three Latin themes, two Latin versions, one Greek version, and Latin verse twice, are given each week: an extra task is assigned when a holiday occurs. The themes are based on the grammatical or rhetorical precepts lately explained. These exercises are handed in on separate sheets: a few only are each day publicly corrected, but care is taken to neglect no pupil for a long time. The Professor corrects all the themes in his room.

The decurions hear the lessons at the beginning of class: some of the backward pupils are heard by the Professor also. Marks given by the decurions count for the monthly testimonials.—The *æmuli* system is carried out in all the classes, even in Rhetoric, where, however, no marks are given by the decurions.

The examinations take place at Easter and at the end of July and are conducted by boards of three Professors: each pupil is allowed about ten minutes, three or five coming together to be heard.

Competitions in written work on all the branches in turn are held every Tuesday during the last morning hour. Results are made known on Friday and seats in class are taken accordingly. Those who have succeeded best have their names inscribed on the "Roll of Honor" in the parlor. Competitions for premiums in all studies are held in July, each occupying four hours and the papers being

signed with an assumed name or a motto. Medals are very seldom awarded; richly bound volumes of classic authors form the chief premiums. The prize of "Excellence" is assigned to the student who has the highest average in all the competitions taken together. The prize of "Good Conduct" is awarded by the pupils' vote, subject to approval.

Repetitions take place on Saturday, when the Rector or the Prefect comes at times and listens for an hour or two.

Class is from 8 to 10.30 A. M., and from 2 to 4.30, or 2.30 to 5 P. M. Thursday and Sunday are holidays and a walk is ordinarily granted on Tuesday afternoon, but Academies of the Philosophers, of the Rhetoricians and of the Poets meet on Thursday morning. There is also a general Academy of these classes which holds two or three sessions public to the college each year.—Latin dialogues and Latin plays occur several times a year, chiefly at the monthly reading of marks.

Catechism is taught for half an hour on Saturday and one hour on Sunday.—The Spiritual Father of the boys gives a conference on Sunday morning.—The Sodality is very select; a bad mark is enough to bring on expulsion. The sodalists make a little pilgrimage each year.—The Apostleship of Prayer also flourishes, the Morning Offering being recited in the prayers before Mass and the two decades at the beginning of the night studies: the Communion of Reparation is practised devoutly, too.

THE RATIO IN THE JUNIORATE OF ECUADOR BY FATHER GUERRERO.

The greater part of what is here set down is common to the Juniorates in Spain.

The object of studies in the Juniorate is to educate our masters and our preachers and to form the character of the pupils. Therefore, constant and solid labor is very much insisted on.

Four years are given as a rule, of which two go to the Latin and Greek Grammars, one to Humanities and one to Rhetoric; a second year of Rhetoric is added for those who show special need, or aptitude for literature, and will become Professors of Rhetoric or preachers.

Alvarez' Grammar for Latin and Gretser's for Greek are used, and Kleutgen's "Ars Dicendi" for Rhetoric, along with the classic collection published in Aragon by Fr. Agosti and the valuable notes of Fr. Perez on "Beauty, Sublimity and Æsthetics."

The Rules of Grammar and of Rhetoric are learned by heart and a great number of examples are always memorized for analysis and declamation. Examples are also employed from other authors, chiefly Spanish.

Cicero's Orations, in Rhetoric, are daily translated, memorized and imitated, for the morning Latin author; in the afternoon Virgil, and occasionally, in his place, Terence and Seneca for the drama, are likewise explained, memorized and imitated. Demosthenes is the daily morning Greek author, while Homer, Euripides or Sophocles, affords the daily afternoon matter. Herodotus, Xenophon, Plato, Hesiod, Theocritus and Pindar are studied in Humanities: Lucian and Anacreon in Grammar. Towards the end of the year, when the Rhetoricians are conversant with all the Rhetoric, they analyze the orations of St. Gregory Nazianzen, St. Chrysostom, Bourdaloue, Bossuet, Segneri, and the Spanish orators. The pupils are required to learn by heart the analysis or skeleton of each oration. Modern eloquence, political, forensic, academic, and some few extracts of the modern theatre are also studied. The poems of Tasso, Dante and Milton are analyzed, to give an idea of the epics of different nations. Homilies of the Fathers and models of modern eloquence are read in the refectory.

The Greek authors are learned by heart in the lower classes: in Rhetoric, the books being closed, the puils are required to turn into the Spanish idiom phrases picked from the day's lesson, or to give the Greek equivalents of Spanish renderings from the same.

A daily prose composition in Latin (but in Spanish on Tuesday) is assigned for each morning class, and verse work for the afternoon; or both are given for the morning. A Greek theme is added on Friday and on Monday.

Each Junior preaches two Latin, two Spanish and one Greek sermon in the refectory, so distributed that each must deliver a moral, a panegyric and a dogmatic discourse. The refectory sermons are criticized in class next day for a quarter or half an hour in detail, censors being named beforehand for each part of the discourse.—There are each year three poetical academies in various languages, and little dramas are written and presented by the scholastics.—The Renovation verses are posted up in the corridor: each must write in Latin, in Greek, and in Spanish.—Debates are occasionally held on æsthetical subjects, the history of literature and the like.—An Academy of History, of Mathematics, etc., takes place after breakfast on all holidays.—On Sunday afternoon, an hour is given for Latin talk, followed, on extraordinary days, by half an hour of Spanish.—The rules of

History are explained on Saturday morning, and the History of Literature on Saturday evening.—The Tones take half an hour: fifteen minutes are allowed for preparation and the sermon lasts fifteen minutes.

The Professor daily corrects five or six only of the compositions, and but two or three of these publicly in class.

The prelection consists of an accurate and minute account of words and sentences. Along with the precepts, it is given and repeated in Latin. The pupils are required to jot down elegant phrases from the authors explained. The prelection in Cicero, in Rhetoric, embraces about the amount of matter in the "Formula of the Vows:" ten or twelve lines are daily explained in the Grammar classes. The following is the order of the day: Rise at 4—study 6.30 to 8—class 8 to 10—free time—study 10.15 to 11.30—Spiritual Reading and Examen to 12—chant or rest 1.30 to 2—study 2 to 3—free time—class 3.15 to 5—walk in silence and beads—study 5.45 to 6.45—Litanies, supper, recreation, points, examen, bed.

THE RATIO IN THE STATE SCHOOLS OF ECUADOR BY FATHER BUENDIA.

There are seven classes, three of Grammar, one of Rhetoric, three of Philosophy: the work of the class of Humanities being divided between Suprema Grammatica and Rhetoric, but poetical compositions are not written before the latter.

In each class up to Philosophy, Christian Doctrine is taught, according to the grade of the students, beginning in Infima Grammatica with the Lord's Prayer and ending in Rhetoric with a full exposition and proof of Christianity.

The Latin, Greek and Spanish Grammars are studied in Infima, Media and Suprema Grammatica: the Spanish being graded higher than the other two, as the pupils are supposed to be grounded in its elements on entrance. In Suprema Grammatica, the entire Latin Syntax is repeated, and Prosody, Versification, Figures and Latin Propriety are explained: in Greek, the entire Syntax, general rules of Prosody and Dialects are studied. In Rhetoric are taught Rhetoric and Poetry, the History of Ecuador and the History of Spanish Literature.

Among the authors, Phædrus, Nepos, Cicero's Letters, Catullus and Martial are used in Infima Grammatica: etymological and elementary syntactical analysis is here exacted in Latin. Æsop and Anacreon are used in Greek. In Media Grammatica, Cæsar de Bello Gallico, Livy, Sal-

lust de Bello Catilinario, Cicero de Amicitia, de Officiis, de Senectute, Ovid's Elegies, Tibullus, Catullus, and Martial are the subject of syntactical, grammatical and phraseological analysis, all in Latin. Xenophon's Cyropædia or Anabasis, Theophrastes, Cebes and the like are the Greek authors. Syntactical, prosodical, metrical and phraseological prelections are given in Suprema Grammatica in Sallust de Bello Jugurthino, Cicero pro Ligario, in Catilinam, pro Lege Manilia, Virgil's Eclogues, Bk. iv. of the Georgics, Bks. i. and vi. of the Æneid and Horace's Odes. Demosthenes, St. Chrysostom, Sophocles, Pindar and Homer are the Greek authors read. In Rhetoric, a literary analysis of all the Latin and Greek authors read in the Grammar classes is made and Bossuet, Fenelon, Corneille, Racine, Segneri, Tasso, Milton and the best classical Spanish writers in every kind of composition are studied. Compositions are enjoined for each day in all the classes and are made in imitation of the classic authors. The Mathematical course begins with elementary Arithmetic in Suprema Grammatica, higher in Rhetoric, Algebra, etc., in Philosophy, first year, Analytical Geometry, Higher Algebra and Calculus in the second. Chemistry and Physics are taught in the third year.

Rhetoric and Philosophy are given in Spanish (this, however, at the request of the government). In the Grammar classes, the pupils are much practised in Latin talk and the graduates of the college are well acquainted with that tongue.—At least one modern language besides Spanish is required for the degree.

Philosophy is divided among the three years just as in our scholasticates. There are no circles, their place being taken by the exercises of a society of the philosophers, which also publishes a paper.

The pupils enter the college at 7 A. M. and having recited their memory lessons to the decurions, go to Mass at 7.30. At 8, the Professor hears again some of the lessons already recited to the decurions, then, at 8.15, corrects publicly three or four themes, the pupils correcting each his own rough copy: the remaining themes are gone over by the Professor in his room. At 8.30, are heard the Latin and Greek translations: at 9, the Professor puts phrases to be turned into Latin or Spanish, at 9.15, Spanish Grammar is explained, followed, at 9.30, by Catechism and a quarter later by Geography. In Suprema Grammatica, the last hour in the morning is divided among Spanish Grammar, Catechism, Arithmetic and History, a quarter each. In Rhetoric, likewise, Spanish authors, Catechism, Arithmetic and History or

Geography occupy this time. The afternoon hours are from 2 to 4. There are no recesses between classes.

Themes are written in class on Friday during the last morning hour.—A *concertatio* is held on Saturday morning between eight or ten on each side.—Written competitions take place for the prizes. The papers are signed with an assumed name and are sent out of the college to be rated.

The Litany of the Blessed Virgin Mary is recited during the last half hour on Saturday, followed by an exhortation from the Professor.—The students go to Mass at the college at 7.30 on Sundays and feast days.—The sodalists must go to Communion every two weeks: all in the college, once a month: the majority approach the Holy Table every week. —An exhortation follows the Mass.

Two hours are given every month or two in class for competition in Latin, Greek and Spanish themes. Results are proclaimed publicly and with considerable ceremony.

At the end of the course, the degree of A. B. is conferred: many students, however, do not take it, because of the great expense: this is a device of the government to keep down the number of graduates.

NOTES OF TALKS ON THE

REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 1.—*Adolescentes qui in Societatis disciplinam traditi sunt sic magister instituat ut una cum literis mores etiam Christianis dignos in primis hauriant.—Feratur autem ejus peculiaris intentio, tam in lectionibus, cum se occasio obtulerit, quam extra eas, ad teneras adolescentium mentes obsequio et amori Dei ac virtutum quibus ei placere oportet, præparandas; sed præcipue ea quæ sequuntur observet.*

Part 1 sets forth the general aim of our teaching, which includes the training of the intellect and at the same time of the heart and will. Part 2 and Rules 2 to 11 instruct the Professor in the spiritual means to this end.

The Professor is directed to seize every opportunity, prudently of course, and not *ad nauseam*, of inculcating moral principles and of leading his youthful charge to the love of God. Such occasions he will meet even in explaining Geography, the name of a town suggesting that of some saint or calling up a pious legend, etc. The "Instructio pro Magistris" (see "Thesaurus Spiritualis Magistrorum Scholarum Inferiorum Societatis Jesu," Gandavi, 1880, p. 29) says: "Inter docendum et explicandum, data vel captata occasione, pii

quidpiam subinde inspergat: qualia sunt apti textus Sanctæ Scripturæ, sententiæ SS. Patrum, dicta et facta Sanctorum, variaque salubria monita et documenta. Idem præstandum in pensis quotidianis, prosa, carmine, quæ pietatem redoleant." And Juvencius ("De Ratione Discendi et Docendi," Thesaurus, p. 70): "Auctorum interpretatio sit ejusmodi ut scriptores, quamvis ethnici et profani, omnes fiant quodammodo Christi præcones. . . . Commendentur quæ honeste, damnentur quæ secu sfacta occurrent.... Scriptionum argumenta . . . contineant vel historias graves vel utilia monita." The execution of the rule calls for tact and piety.—The "Magister" is to instil supernatural principles, not leave it to the Rector, or the Prefect, or the catechist, or the preacher.

An old set of rules has one bidding the Prefect see to it that each class room have "magnam et honestam imaginem et quicquid discipulos ad majorem devotionem excitare potest" (Fr. Pachtler, "Monumenta Germaniæ Pædagogica," vol. 1, of the Jesuit volumes, p. 158).

Cf. also Thesaurus, pp. 66, 68, 70, 92, 96, 103, etc.—Ratio; Regula Provincialis 1.—Fr. Judde, "Instruction pour les Jeunes Professeurs."—Thesaurus, p. 278.—Constitutions, p. 4, c. 7, n. 2; and p. 4, c. 16, n. 4.

Rule 2.—*Orationem brevem ante scholæ initium dicat aliquis ad id institutam, quam præceptor et discipuli omnes aperto capite et flexis genibus attente audient; ante lectionis vero initium ipse præceptor signo crucis se muniat aperto capite et incipiat.*

The rule leaves the prayer to the option of superiors, it being probably supposed that each Province will establish its own custom in this. So Fr. Aquaviva answered a postulatum from the German colleges on this subject: "Statuat Provincialis ut in Provincia uniformitas servetur" (Pachtler, 2, 498). The hymn of the Holy Ghost was recited in Cologne, 1552 (Pachtler, 1, 142), and *sung* in another place, 1560 (Pachtler, 1, 171). The use of the Morning Offering to the Sacred Heart for this prayer has the advantage of already being in vogue in some of our colleges and of being specially "ad id instituta." Juvencius (Thesaurus, p. 86) records the practice which obtained in some colleges in his day of reciting a Hail Mary in silence every hour, or oftener; and recommends that the Professor seize this opportunity of suggesting a pious thought. Similar to this is the actual custom of the Christian Brothers ("Management of Christian Schools," 1893, p. 121). What prayer, if any, is to be said before and after a recess and at the end of school? Customs differ considerably on this point.

The "aliquis" might be the best boy, the first decurion, or one of the prominent pupils, in order to lend more dignity, or it might be every member of the class in turn, to afford each an occasion for a little extra piety.

In some class-rooms kneeling is inconvenient because of the character of the benches. At any rate, however, outward reverence should be exacted. Fr. Yenni was very strict on this head and with good effect on the boys. His pupils stood with folded arms, all facing one way.

The Declaratio in the Constitutions on c. 16, says, "Oratio vel eo modo dicenda est ut devotionem et ædificationem addat, vel non est dicenda."

Note that the sign of the cross is to be made by the Professor on beginning his chief work.

Cf. Thesaurus, pp. 18, 274.—Constitutions, p. 4, c. 16, n. 4.

RULE 3.—*Missæ et concioni curet ut intersint omnes, Missæ quidem quotidie, concioni vero diebus festis; ad quam præterea bis saltem singulis hebdomadis eos in Quadragesima mittat, aut etiam, pro regionis consuetudine, ducat.*

In most of our American colleges, daily Mass is insisted on: in some, the custom has varied in different years. In St. Francis Xavier's, New York, Mass is of obligation once a week and is on that day said for the college at 9 o'clock. In certain other places, many of the students are exempted from attendance. The difficulty in day schools is that many live too far away to reach college at the Mass hour, while in all the colleges the boys are less anxious to be on time for this duty than for study. Hence, in San Francisco, class is had a quarter of an hour before Mass. In Ecuador, memory lessons are recited to the decurions from 7 to 7.30, at which time Mass begins. It is customary in certain parts of Europe to have Mass for the students after the morning session, say at 11.30, a way of solving all difficulties which was not unknown in the old Society.

By the sermon here is probably meant that given in our church: it is, in most of our European colleges we know of, the custom to have the boys come to our church on Sundays and feast days. The Lenten discourses being now delivered at night in this country, the pupils can scarcely be brought to our church for them; any how, the rule seems to hint that they may be sent to hear now one, now another of the most noted preachers, and in the various churches.

Cf. "Ordo Domesticus Magistrorum Provinciæ Flandro-Belgicæ, 1715," art. 4, sect. 8, 9, 11 and art. 12.—Pachtler, 2, 182.—Management of Christian Schools, p. 119.

RULE 4.—RATIO OF 1599—*Doctrina Christiana in classibus præsertim grammaticæ, vel etiam in aliis, si opus sit, feria sexta vel Sabbato ediscatur ac memoriter recitetur, nisi forte alicubi et a novis discipulis etiam sæpius recitanda videretur.*	RATIO OF 1832.—*Doctrina Christiana in omnibus classibus ediscatur; et in tribus quidem grammaticis et aliis etiam, si opus fuerit, feria 6, vel Sabbato memoriter recitetur. Pro quovis autem scholæ gradu explicationes ampliores tradantur atque exigantur.*

The new Ratio bestows more attention on Catechism and prescribes, moreover, fuller explanations, graded according to the classes.

"Ediscatur" and "memoriter recitetur" seem to indicate that, in general, the Grammar classes only are to learn the matter by heart.

The text-book has been different in different countries and times. "Canisius" was the favorite in Germany, the smaller in the lower, the larger in the higher classes. In this country the approved Catechism is that of the Baltimore Council. The use of this same book throughout our course would prevent the confusion arising from many text-books and would make our pupils able to teach it in Sunday schools.—It is not good to assign lines for punishment from the Catechism: it begets a dislike for the Christian Doctrine.

As for the "Explicationes," the Upper Rhine Province had the custom in 1664 of dictating controversial lectures in Rhetoric and Humanities.—In very many places, the classes are made into two divisions for these instructions. So in the Roman College in 1566. There are colleges, again, where the classes of the lower division are instructed each by its own Professor. For the whole college to be taught together is clearly against the Rule.—It is important to have able catechists for this work, which is the reason why at least in the higher classes, it is ordinarily entrusted to a priest. If seculars teach any of our classes, it seems proper that these instructions should be always given by Ours. A custom is observed in some places of allowing the pupils to present difficulties and ask questions on the matter explained.

Considerable diversity exists as to the frequency both of the explanations and of the memory lessons in Catechism. The Rule does not prohibit their being given more than once a week. The explanation and recitation take place on Saturday in France; the matter is explained one day and heard another in California and in some European colleges; both explanation and recitation are prescribed twice a week

in the Missouri Province; in the New Orleans Mission, the Catechism is heard every day, with a repetition on Saturday, when the next week's lessons are explained; it is given every day in some of our eastern colleges. The same diversity obtained in the old Society.

The Catechism and the lectures had better, it seems, be given in English, to enable our pupils later to meet their Protestant opponents better.

Cf. Pachtler, 1, 142; 1, 193 and 194; 1, 206; 3, 246; 3, 396. —Constitutions, p. 4, c. 7, n. 2 and c. 16, n. 2.—Management of Christian Schools, pp. 109 to 115.

RULE 5.—*Piam cohortationem vel doctrinæ explicationem feria item sexta aut Sabbato habeat per semihoram; hortetur autem potissimum ad orandum Deum quotidie, præcipue vero ad coronam B. V. aut officium quotidie recitandum, ad excutiendam conscientiam vesperi, ad Sacramenta Pœnitentiæ et Eucharistiæ frequenter ac rite obeunda, ad vitandas noxias consuetudines, ad vitiorum detestationem, ad virtutes denique colendas Christiano homine dignas.*

The Thesaurus text (p. 151) adds after "obeunda," "ac Sacratissimum Cor Jesu devote colendum."

The Professors are to give this exhortation or doctrinal exposition each to his own class. It was, however, not unknown in the old Society to have this duty performed by one Professor for the whole college, or better by one for each of the two divisions of the whole body. This custom exists in more than one college in our country, and has the advantage of ensuring more thorough preparation, with no diminution, it is said, of fruitfulness. Still there are very evident motives for obeying the letter of the Rule; each Professor knows his own boys well and can best adapt himself to their abilities and needs.

It was a very common thing in the old German Provinces to fulfil this Rule by giving a commentary, or prelection, on the Epistle or the Gospel of the coming Sunday: the Greek text was used, at least in the higher classes. A homily of this kind could be a "cohortatio" and a "doctrinæ explicatio" at the same time.

Fr. Judde reminds the Professor that this work is not to be done merely as a preparation for preaching, that it has to be seriously prepared, must be orderly, written out at least briefly, studied in good Catechisms; that comparisons are excellent, stories likewise. It would be well, he adds, in the lower classes, to exact a repetition during the second quarter of what you have explained during the first, and to re-

call things from the instruction frequently in the prelections. —See the whole section, which applies to Rule 4 also.— Thesaurus, p. 275 to 278.—Cf. pp. 30 to 35 and p. 69.—Constitutions, p. 4., c. 7., n. 2.

Rule 6.—*Privatis etiam colloquiis eadem ad pietatem pertinentia inculcabit, ita tamen ut nullum ad religionem nostram videatur allicere; sed si quid hujusmodi cognoverit, ad confessarium rejiciat.*

Where can these conversations be held? The regulations of at least some of our colleges expressly forbid Professors to take pupils to their private rooms.

The Rule does not prohibit drawing boys to the Society by good example at all times, and by exhortation and private counsel when these are in place. Fr. Barrelle warns the Professor to be careful what he says of one pupil to another: the words will be probably repeated.

Fr. Juvencius admonishes us to study the boys' characters, to address ourselves more frequently to the less regular and those more inclined to vice, to gain them to us and Christ. It would be good, he says, to have a little plan worked out to catch these fish.

Fr. Vitelleschi, in his Letter on Education, Mar. 12, 1639, says: "Juvabit etiam plurimum si cum suis auditoribus subinde tractent et loquantur non de vanis rumoribus sæculi aliisve negotiis, quæ minus ad rem pertinent, sed quæ maxime ad eorum bonum et institutionem faciunt, descendendo ad singularia quibus magis indigere videbuntur, et familiarius exponendo quonam modo se in studiis et pietate gerere debeant. Sibi autem in animum inducant privatum sermonem vel unicum vero zelo et prudentia dicentis instructum cor magis penetrare et potentius operari quam multas lectiones et conciones in commune factas."

For this rule, Cf. Pachtler, 1. 271.—Thesaurus, pp. 67, 279, 306.—Constitutions, p. 4., c. 4., n. 6 and p. 7., c. 4., n. 8.

Rule 7.—*Litanias Beatissimæ Virginis Sabbato sub vesperum in sua classe recitari jubeat, vel, si moris sit, in templum ad easdem cum cæteris audiendas ducat; pietatem vero in eamdem Virginem et Angelum etiam custodem discipulis diligenter suadeat.*

The Litany may be recited either at the beginning or at the end of the afternoon class: both customs exist.

May altars and statues of Our Lady are, in some places, contributed for by the boys. It is not good to ask much

money of them (cf. Rule 49), but this little tax encourages devotion to Our Lady and teaches the pupils to give to the Church. If the materials for the altar are kept from year to year, the expense will be very trifling. But, in any case, it does not seem good to allow the contributions to amount to many dollars.

Cf. Ordo Domesticus, art. 4, sect. 5.

RULE 8.—*Lectionem spiritualem, præsertim de Sanctorum vitis, vehementer commendet; contra vero non solum ipse ab impuris scriptoribus et omnino in quibus sit aliquid quod bonis moribus nocere queat, juventuti prælegendis abstineat, sed ab iisdem etiam extra scholam legendis discipulos quam maxime potest deterreat.*

This prohibition of immoral books and commendation of good ones is strongly put. In some places, a regular time is set aside for spiritual reading.

The Rule forbids the use of unexpurgated editions, in class and out. Our French fathers have published expurgated texts, called the "A. M. D. G. Series." These might be gotten, or the editions of the old Society might be reprinted.—There is always danger in reading Ovid, because translations are plentiful and often shameless.—In directing outside reading, do not say such a book is dangerous, for that will entice the pupil to read it, but remark that it will injure the boy's style.—The treatment of objectional passages, when met in unexpurgated editions of the classics, requires considerable prudence. It seems advisable to translate them without hesitation but as carefully as possible: to omit them would almost surely lead the boys to study them out at home.

A good college library is very useful in directing the students' reading. Bad books should be excluded, some reliable person having read each volume before it is put on the shelves.—Each class might be provided with dictionaries and necessary books of reference. A class library has its utility, enabling the Professor to prescribe certain books, etc. The pupils might pay a certain sum each week for the use of the library, or some generous friend might be gotten to present a number of suitable books to each class, or the proceeds of a public play, etc., might be devoted to that purpose. In Luxemburg, there is a school library divided according to the classes, each book being marked in the catalogue with the number of the class to which it exclusively belongs: there is an assistant librarian for each class.

In Turnhout, class libraries in the study hall are accessible to the students with permission of the prefect.

Pious books and Lives of the Saints might be kept on shelves separate from the rest, or not.

Cf. Thesaurus, p. 77.—Management of Christian Schools, p. 22.—Ordo Domesticus, art. 5, sect. 4.

RULE 9.—*Confessiones singulis mensibus ut a nemine omittantur efficiat; jubebit autem eos tradere suum in schedula descriptum nomen, cognomen et classem confessariis, ut schedulas postea recognoscens quinam defuerint intelligat.*

The Rule supposes that the boys go to confession to Ours. The pupils are sent into the church either all together, scattering to the different boxes, or in bodies of three or five at a time, not to interrupt class. The Prefect of the Lower Schools is to go into the church from time to time and see that the boys behave modestly and piously (see his 46th rule).

It is to be noted that the "schedula" is presented to the confessor by the pupil, not vice versa. In some colleges, a prefect being present keeps account, without the need of the "schedula," of those who have gone into the boxes. Tact is needed so to manage in the execution of this rule as not to disgust students with the practice of confession.

There is clearly no idea here of absolutely forcing boys to confession: remark the word "efficiat" and the fact that this is one of the rules of the Professor, not of the Prefect.

The Declaratio on the Constitutions, p. 4., c. 16, says: "Qui facile compelli possunt, compellantur ad id quod de Confessione, Missa, Concione, Doctrina Christiana et Declamatione dicitur. Aliis amanter quidem persuadere convenit; sed ad id ne cogantur, nec, si id non præstiterint, a scholis expellantur, dum tamen nec dissoluti nec aliis offendiculo esse videantur."

The Society introduced the custom of monthly confession in the colleges, at least if we may judge from a record in Pachtler, 1. 142, "Eosdem (the students of our college at Cologne, 1557) deinde pronos sponte haud magno negotio ad conscientiam quot mensibus Pœnitentiæ Sacramento expiandam cohortati, quod mireris, *rem eatenus inauditam* et juventuti licet permolestam facile persuasimus."

Cf. Thesaurus, p. 281.

RULE 10.—*Oret Deum sæpe pro suis discipulis eosque religiosæ vitæ suæ exemplis ædificet.*

The Annual Retreat.—The results are good where silence is insisted on, but where the custom does not exist, the attempt to introduce it all at once, does more harm than good.

Four meditations, or rather instructions, are the ordinary number.

It is better to separate the large and the small boys, where the retreat can be conveniently given separately: this has been done at times and successfully in the Missouri Province and in the New Orleans Mission, and recently with excellent results at Holy Cross College, Worcester, one of our fathers preaching to the large boys, and another to the smaller ones.

The time of the retreat varies: three days early in the year, or in October, or in Holy Week, or just before, being chosen.

BRAZIL—OUR COLLEGES AND THE CIVIL WAR.

A Letter from Father Galanti.

ITÙ, COLLEGIO DE S. LUIS,
Nov. 13, 1893.

Our College of Novo Friburgo is getting on very well; it has more applicants than it is able to accommodate. Last year a father went to Rome to show the plans of the new building that they intend to erect. He came back last month, having succeeded in obtaining the approval of these plans and the permission to collect the money. The building will be splendid and able to contain over five hundred boarders. The question now is to find money; this will be rather difficult in the present crisis.

Our College of Itù also is going on pretty well; we have at present some five hundred boarders. The spirit is good and all enjoy excellent health. Much good is done both with the boys and in the ministry, and we would do much more if we had more men. We have had nothing to suffer yet. We have five or six vocations, and we are thinking of opening a novitiate in the Province of Minas, in a town called *Campanha.* Two of Ours still live in Rio. They have been left up to the present in peace and have had to suffer only from fright when the balls were hissing past over their house. Of Ours who live in the Rio Grande do Sul we know nothing at all. In general, our relations with them

are very slight indeed. I do not know why, but it is certain they do not like much to write.

You may wish to know something of this Government and the present Civil War. I am going to tell you the little that I know, beginning *ab ovo*. You are aware that the Republic was proclaimed and a constitution framed. The Congress, having to appoint the first president wished to name some one who was not in the army in order to rescue the country from military sway; but the chief of the provisional Government said he was going to dissolve the Congress by the power of the sword. Then, if what a member of Congress told me two years ago be true, the Congress appointed that very marshal *Deodoro* as president and one of his enemies as vice-president, in order to destroy the first by the second, and this second by some one else. In fact, one day about two years ago, a certain *Custodio de Mello*, an admiral, I think, declared to the president that he should resign his office otherwise he would bombard the capital. Deodoro being an old and sick man, obeyed like a novice. Then the vice-president, *Floriano Peixotto* assumed the power, and soon after sent to prison a few gentlemen, who had made a sort of demonstration, *une promenade*, in the capital in favor of Deodoro. The former president having died in August of last year, 1892, after some months they were allowed to come back. In January 1892 a fortress of Rio broke out into a rebellion, which was promptly repressed. Towards the end of the same year or the beginning of 1893, reports were spread of an insurrection in the Rio Grande do Sul, which by degrees became more and more serious. The leader is said to have been *Silveira Martins*, who, being formerly a republican, turned monarchist upon being appointed minister and senator. When the Republic was proclaimed, he governed Rio Grande do Sul. He was taken prisoner by the provisional Government and exiled to Europe. Being allowed after a time to come back he retired to Buenos-Ayres, and is said to be at present in Montevideo. What they intend to accomplish I do not know. They are generally called federalists, and some think, but I do not believe it, that they intend to restore the monarchy. Great sympathy, chiefly in Rio and S. Paulo, was openly shown them, and people, it is said, sent them a great amount of money. Reliable information could not be had as every newspaper published reports favorable to its own party and vice-versa. At last the Government got hold of the telegraph, and we remain in perfect darkness about the Rio Grande do Sul. It is rumored that S. Cath-

arina and Paraná are already in the power of the rebels, but nobody is able to prove it.

On the seventh of last September, a new insurrection took place, this time in the capital. It was in the navy, at the head of which is the same Custodio de Mello. He summoned the vice-president to resign otherwise he would bombard the city. When we were apprised of this fact, nearly everyone here thought it would be like the deposition of Deodoro, and many particulars were spread about the resignation of Peixotto, etc. The event, however, proved the contrary. Floriano, as Peixotto is often called, resisted, armed the citizens (national guard), and asked the English Ambassador to forbid the attack on the city, etc. England, however, refused to interfere, a state of siege was proclaimed, and several gentlemen were put into jail, etc. The strictest silence was imposed on all the newspapers opposed to Floriano and several of them suspended their publication. So we do not know what is going on, except it please the Government to tell us. Custodio meanwhile attacked the capital, and he has been several times repelled. All the fortresses of the port or bay, except one, are for Floriano, all the ships for Custodio. One day Custodio managed to send out of the bay two ships, which went safely in spite of the fire of the forts that defend the only gate of that immense Gulf of Rio Janeiro. It was then said that the English Ambassador congratulated Custodio on account of his bravery. We were also told, but do not know whether it be true, that Custodio has been acknowledged as a belligerent. It seems certain that the foreign ambassadors one day had an interview or conference among themselves, but did not invite the South American representatives. This caused a most violent attack to be made upon them by a newspaper of Buenos-Ayres, which was reproduced in the Brazilian journals. As there appeared in the capital some danger of pillage by the rascals, the English and the French Ambassadors published a proclamation inviting their countrymen in case of danger to go to a particular square where they would be protected by the soldiers of their respective fleet, who would be ordered to land. Such a measure excited to the highest degree the national feelings without distinction of party. The two ships, that left the Gulf of Rio, came to Santos, sent a few balls over the town, and retired, we do not know, to what place; but it is certain they will capture any national ship that they meet.

News about the battles and many other things abounds, but is unreliable, since everyone tells what he wishes. It was whispered, for instance, that Floriano had bought in

New York a large fleet for fifty thousand contos, and that it was already on the voyage; but that voyage must be very long, indeed, as that fleet has not yet appeared. It remained also to be seen who would man it. It was added that a fleet from Buenos-Ayres under the Argentine flag had already started for Rio against Custodio, but that fleet must have taken another direction since it has not yet come.

Ruy Barbosa, one of the heroes of the Republic, and an enemy of Floriano, sought refuge in Buenos-Ayres. On the first of last October it was reported that he was going to Europe. He did, in fact, appear in Rio on board a foreign ship; he passed to the Aquidaban, the ship of Custodio, and after a few days, embarking on board another foreign steamer, he returned South. He left a manifesto or proclamation, which was spread throughout the country; but to tell the truth, I do not know what he said, nor how it was published. Custodio, too, made a manifesto trying to justify his own conduct. It was, I think, printed on a sheet of paper. A newspaper also wrote that they had found on the beach of Santos a bottle containing an interesting paper from the insurgent, but could not publish it for an obvious reason. To-day (14th) the newspapers speak of a furious battle fought the day before yesterday on the beach of the capital with the loss of many lives and goods, but with no result.

At the beginning of the insurrection the people of Rio looked with great curiosity at the movements of the fleet, saying it was impossible that they were going to attack the city, but when they heard the booming of the cannon and the hissing of the balls over their heads, when they saw houses, palaces, and churches falling down, their fright was so great that over one hundred thousand retired from Rio, and with such precipitation that the railroad had to run trains every twenty minutes. Even so, the police had to interfere in order to prevent serious disorders and fights on the occasion of getting away. It was even thought necessary to receive people who had not previously paid their fare since this could be done during the journey as is the custom on the tram-way. On this occasion any vehicle was thought good even for ladies of the first quality, and a cab, which at other times would cost scarcely five milrees, now brought fifty, seventy, and even one hundred milrees. Still, see what is man, and to what a point we have arrived! After a few days, when they thought the attack would be directed not so much against the city, as against the forts, many people came back, and now they go down to the beach to witness the fighting! Even ladies go, and when at night they

see the bay lighted by electricity and the balls describing a red circle through the air, they exclaim: "Oh it is very beautiful! Very nice indeed!" one is tempted to say that they will be sorry when the conflict is over.

Meanwhile everything is exceedingly dear, because all the banks or exchanges are closed; foreign commerce finds not a few impediments; navigation by sea is entirely stopped because the rebels have taken all the national ships. Commerce in the cities is nearly dead, many work-houses and shops are shut up, and the workmen are starving! Happily order throughout the country, owing to the peaceful and orderly character of the people, is not disturbed, though all the soldiers have gone to the coast. Many partisans of Floriano have gone to fight for him, but the regular soldiers are nearly all shut up in their quarters. This seems remarkable and indeed it is not easy to explain why it is done. Some say it is because Floriano fears the soldiers, others maintain that he reserves them for the last desperate emergency.

What is the intention of the rebels? It is impossible to conjecture nor would I believe what they say, if I knew it. Everyone says what he likes in order to explain it. For me the only one possible explanation is to be found in the spirit of the age, in the progress and in the elevation of this country to the highest state of what to-day is called *civilization*. Indeed, if civilization produces such fruits, barbarism is far better!

Servus in Xto,
R. GALANTI.

THE APOSTOLIC DELEGATE AT WOODSTOCK.

On Monday, February 19, His Grace Archbishop Satolli, the Apostolic Delegate, was the guest of the College. It was his first visit among us since Nov. 15, 1889, when, as the Holy Father's Representative at the Catholic Centenary of the American Hierarchy celebrated in Baltimore, he was present at our Theological Disputation. Rev. Father Sabetti, knowing the pleasure that he experienced on that occasion, had, on Jan. 18, tendered him a similar invitation which he graciously accepted.

At 9.30 A. M. the Archbishop with his escort was received by Rev. Fr. Rector and Fr. Sabetti at the door of the College and immediately conducted to the Bishop's room.

No ceremony attended his visit; but this absence of form only brought out more his modesty and simplicity of character. We had indeed heard of the fame that attached to his prerogatives and of the high place he occupies in the affections and esteem of Our Holy Father, Leo XIII.; but none of us expected to meet such an example of modesty. His name will no longer be a barren recollection in the memories of those who then enjoyed a short two hours in his company. Apart from his thorough acquaintance with the points of Theology disputed during the exercises, the Archbishop's characteristic manner made a great impression on the minds of all at Woodstock.

The theses discussed were the subject matter of the regular Winter Disputations and turned on Grace and the Sacraments. Mr. T. Brown, of the Missouri Province, defended eight theses which defined against the Pelagians, the Semipelagians, Jansenists and modern Heretics, the extent and limit of the necessity of grace in the performance of good works. Messrs. Hollohan and Hill offered objections. Mr. O'Sullivan, of the New Orleans Mission, defended eight theses that formed a very exhaustive conspectus of Baptism. Messrs. Hearn and Rockwell objected.

Rev. Father Richards of Georgetown, Rev. Father Gillespie of Gonzaga and Rev. Father Scanlan of Trinity Church, Georgetown, accompanied the Archbishop and his Secretary, Monsignor Papi, from Washington.

At 10 A. M., when our guests and the community had assembled in the library, Rev. Fr. Sabetti opened the session with a brief and neat speech in Latin which we subjoin:

"Illustrissime ac Reverendissime Præsul.

"Quod Amplissima Dominatio Vestra ad nos advenerit, theologicam hanc disputationem præsentia sua cohonestatura, nonnisi acceptissimum et peroptatissimum contingere potuit. Sinat igitur ut pro tanta benevolentiæ significatione gratias agam, et ut illud aperiam quod omnibus in animo est;—maluisse nos aliquid exquisitius et concinnius proferre: novimus enim Dominationem Vestram versatissimam esse in rebus theologicis, iisque maxime delectari. Similes scilicet iis videmur qui hospitem præclarissimum domi habent, cum familia mox pransurum, et nihil præsto est valde sapidum, nihil quod appetitum acuat: dapes profecto pararunt, sed nullas nisi communes, nullas nisi consuetas."

Then followed two hours of argumentation, in which all concerned very ably and very creditably conducted themselves. Archbishop Satolli several times interrupted the proceedings and by questions very gracefully and appropriately put elicited from the defenders answers that served to bring

out the true doctrine in its clear light. At the close, with a fervent vigor that betokened how sincerely he felt what he said, he gave expression to the following eulogium, that will be long remembered with gratitude by his audience and will be, no doubt, perused with pleasure by our readers.

"Quoniam Reverendus Pater Præfectus Studiorum desiderium expresserit ut in fine hujus theologicæ disputationis vobis verba facerem, nihil aliud mihi agendum est ad intimum animi sensum aperiendum quam ut tria hæc proferam: omnia *recte*, *bene*, *pulchre*. Et re quidem vera, brevissimo hoc temporis spatio ita me habet America abstractum, ut mihi videar nunc Romæ degere et quidem in amplissimo Collegio Romano. Quod hæc mei affectus et imaginationis fictio nitatur veritate, vel ex eo constat, quod peracta disputatio tum rerum expositione, tum difficultatum pondere et methodo, tam sapienter et accurate agitata est, ut sine injustitia dici possit quod optime et magna cum laude in ipso Collegio Romano exhiberi potuisset.

"Quapropter sicut lumen astrorum, quæ hic sunt mirabili arte depicta, hanc aulam lætificat, sic certus sum quod illa sapientia, quam largo haustu et quotidiano labore et studio comparatis, deinceps vestro ministerio diffundetur: adeo ut pervasura sit, velut fluminis impetus lætificans collem et domum hanc, non tantum ad Catholicos, sed ad alios etiam ut pertrahantur in Catholicam fidem.

"Hic enim est finis, quem Parens Societatis vestræ præstituit; immo hic finis, ut solemnissimo Ecclesiæ testimonio constat, fuit Divino consilio præfinitus Societati; quæ vix nata jam adulta fuit, indeque per orbem terrarum disseminata, semper oppugnata, heroica et athletica pugna pro fidei defensione pugnavit. Hic, inquam, fuit scopus per Divinam Providentiam designatus, pro Ecclesia contra errores pugnare, pugnando vincere et vincendo triumphare.

"Quamobrem, quoniam in præsenti ætate nostra non desunt hæreses quæ sæculo decimo sexto Ecclesiam vastarunt, quin immo nova errorum absurdissima copia serpit; sic excipiatis tantam gratiarum copiam, ut Societas vestra magis ac magis florescat præcipue in hoc Collegio: in tantum, ut de generatione in generationem excrescat studiis colendis; et de die in diem atque de anno in annum gignat germine suo fecundissimo novam alumnorum filiorumque progeniem pro Ecclesiæ defensione. Et sicut jure merito Jesu nomine insignitur, ita sub hoc nomine pugnet, et pugnando confirmabitur, et confirmata victoriam reportabit."

Shortly after the close of the exercises dinner was served in the refectory. At the end of the repast the Archbishop

granted a holiday. Owing to press of business our distinguished visitor was obliged to take his departure early the same afternoon, regretting that time did not admit of his remaining till the next day for the Philosophers' Disputation.

CAPTAIN HEALY AND THE TRANSFER OF ARCHBISHOP SEGHERS' REMAINS.

A CORRECTION.

(*A Letter from Fr. Healy to the Editor.*)

PROVIDENCE, R. I.,
Feb. 11, 1894.

REV. AND DEAR FATHER,
P. C.

In the account of the transfer of the remains of Archbishop Seghers from St. Michael's, Alaska, to Victoria, B. C., some statements are made which I wish to correct, lest they be repeated in the biography of the Archbishop.

The conduct of the Captain of the "Bear" has been misunderstood.

The following letter written me by the Captain, all unconscious of the interpretation given to his action, in the LETTERS, will set the matter in its true light: "Fr. Robaut," writes the Captain of the 'Bear,' "made a request of me to transport the remains, at the time of the arrest of the murderer, which I could not comply with for these reasons: 1) I could not take a corpse on a Government vessel without the previous consent of the Department; 2) I could not go to Victoria without permission from the Department; 3) The materials for preserving the body were not at hand. Again, it is necessary before importing a corpse to obtain necessary papers from the city authorities. All this was thoroughly explained to Father Robaut and I also informed him that I would endeavor to obtain permission to do so the next season. I therefore wrote Bishop Healy, who in turn wrote to Card. Gibbons, and at my suggestion Bishop Healy had the Cardinal make a request on the Government for me to transport the remains to Victoria, B. C. I was ordered to do so on my way South but there were several ships wrecked at Point Barrow that year, leaving many destitute men on the beach. I left the Arctic with 128 men

on board. The ship was crowded, the men unruly and disreputable; we had only provisions enough to last us to San Francisco. I therefore made a formal request upon Capt. Emory to transport the remains, which he did. Capt. Emory had no Department orders in the matter. To my knowledge Mr. Stevens had nothing to do with obtaining this concession, nor has he any influence in our service. Some correspondence from Fr. Junckau reached me through him.

"After reaching San Francisco I wrote the Cardinal that owing to the circumstances here recounted, I had asked Capt. Emory to transport the remains in my stead and received from him a courteous and fitting reply."

The Captain of the "Bear," if judged by his deeds, is a Government official who is "not the least afraid of his faith being known."

Servus in Xto,
P. F. HEALY.

Extract from the Official Report of the U. S. Revenue Steamer "Bear," Capt. M. A. Healy, Commanding, September 6, 1888:—

"On account of the number of men on the 'Bear,' the amount of provisions on board, and the liability to sickness in such crowded quarters, I did not deem it advisable to carry out the Department's permission to convey the body of Archbishop Seghers from St. Michael's, Alaska, to Victoria, B. C., and made a formal request upon Lieutenant Commander William H. Emory, U. S. N., Commanding U. S. S. 'Thetis,' to transport the body on the 'Thetis,' which request he kindly acceded to, his cruise taking him to both places named."

THE ORIGIN AND HISTORY OF THE JAMAICA MISSION 1837–1842.

The following sketch, for which we are indebted to Father John Moore of the California Mission, is all that we have been able to obtain in regard to this Mission up to the present time. We hope to publish in our next number further details. —Ed. W. L.

Jamaica haud procul a sinu Mexicano sita et a fertilitate longe notissima insula in potestatem Anglorum jam anno 1655 redacta est. Itaque religio Catholica, quam Hispani in illam invexerant, a furentibus hæreticis pæne extirpata nonnisi exeunte proximo sæculo rursum publice coli cœpit. Ex hoc tamen tempore Catholicorum numerus plurimis familiis Hispanicis et Gallicis, qui negotiandi causa Jamaicam domicilium transtulerunt, auctus est. Plerique horum in oppido Kingston, maximo insulæ conventu, habitant et cum Hibernis et Africanis Catholicis numerum efficiunt circiter trium millium quingentorum, reliqui per oppida et pagos dispersi sunt numero satis exiguo; in tota enim insula vix quinque millia Catholicorum recensentur. Jamaica cum reliquis Antillis, quas Angli obtinent, subjecta erat Vicario Apostolico in insula a sanctissima Trinitate dicta residenti, sed anno 1837: novus Vicarius Apostolicus, qui in Jamaicam et aliquas vicinas regiones potestatem haberet, renuntiatus est illustrissimus D. Benedictus Fernandez ex Ordine Sancti Francisci. Is ab anno 1822 majori sacello in oppido Kingston præfectus, de re Catholica in universa insula optime meritus erat. Cum vero præter sacerdotem unum Gallum, optimum virum, vix haberet fidos in sacro ministerio adjutores, jam dudum Societatis homines expetierat. Cujus votis tandem eodem anno 1837: satisfactum est, missis in Jamaicam duobus Patribus, uno ex Angliæ altero P. Dupeyron ex Lugdunensi Provincia.

Appulerunt socii mense Decembre, et a Vicario Apostolico ejusque socio incredibili gaudio suscepti sunt. Primo anno, cum in illius domo habitabant, omni charitate sunt habiti, et tanta inter eos concordia et animorum conjunctio, ut neque postea ullo unquam tempore turbata sit. Ceterum mox statu rerum propius inspecto intellexerunt, agrum, ad quem

excolendum missi erant, laborantibus durum se et fortasse etiam ingratum præbiturum esse. Sectæ enim prope omnes, quæ in Anglia vel natæ sunt vel vigent, in illam insulam invectæ, si minus animorum dissensionem et pugnam, certe ingens erga Divina frigus excitarunt. Plurimum, numero saltem, valent Anabaptistæ et Methodistæ; illorum enim ad triginta duo millia numerantur. Jam inter hos vixerant tot annos Catholici, negotiationi pæne unice intenti sine sufficienti et non pauci sine omni sacerdotum auxilio. Itaque capitalis ille Religionis hostis, quem indifferentismum vocant, omnium fere animos occupavit; omnino plerorumque mentibus infixa hæret opinio, modo colatur justitia humana et quædam vitæ honestas, ad salutem nihil ultra requiri. Huc adde illam, quam dixi negotiandi curam, quæ totam solet mentem quasi vinctam tenere; adde nefarium morem pæne generalem, sine sacro matrimonii vinculo cum concubinis vivendi. Certe hæc impedimenta inflammato studio et sollerti industriæ illustrissimi Domini Fernandez ita obstitere, ut in ipsa urbe Kingston post tot annorum labores ex illis tribus millibus et quingentis vix quingenti ad Divina officia et sacramenta Ecclesiæ statis temporibus accederent. Id unum spem magis proficiendi sustinuit, quod plerique omnes promtius ad conciones et doctrinam Christianam conveniebant.

Ab hoc etiam verbi ministerio operis apostolici initium Nostri fecerunt. Diebus enim dominicis et festis in sacello urbis primario vel conciones habebant vel præcipua fidei dogmata familiari sermone explanabant, alter lingua gallica, alter anglicana. Per hebdomadam sacerdotem sæcularem in juventute instituenda juvabant. Mox tamen visum est, utiliorem fore sociorum operam, si quopiam alio in loco residentia ad Societatis morem institueretur. Est alia Jamaicæ civitas nomine Spanish Town minus quidem frequens quam Kingston sed nihilominus insulæ caput. Illic enim supremus magistratus cum præsidio militum residet. Catholici autem in hac civitate non amplius 150 inveniuntur. Quos cum Patres aliquoties visitassent et ad sacra Religionis congregassent, de sacello construendo et residentia agi cœptum est. Re utcumque, cura imprimis Vicarii Apostolici constituta, illuc migrarunt exeunte anno 1838.

Verum enim vero spes quam conceperant, non solum Catholicos ad Divinum obsequium sed hæresum etiam asseclas ad veritatem reducendi,—tantum est in illa, quam dixi, indifferentia malum—vix non omnino frustrata est. Post plurium enim mensium labores SS. Missæ sacrificio vix triceni vel quadrageni interesse solebant, paschalem Communionem nonnisi sex peregerunt.

Interea Kingston novum sacellum, quod Hiberni Catholici extruxerant, rectore—ita enim vocant sacerdotem qui illi præest—morte orbatum est. Itaque factiosi nonnulli homines id agere conati sunt, ut non petito consensu Vicarii Apostolici sacerdotem aliquem, qui magno fidelibus offendiculo fuerat, ex Anglia, in quam ante Nostrorum adventum redierat, revocarent. Verum longe major pars Catholicorum illustrissimum D. Fernandez, injuriam, quam alii intulerant, deprecati, rogaverunt, ut quem ipse probasset, sacerdotem sibi destinaret. Qui cum Nostros revocare et illi sacello præficere decerneret, votis illorum omnino respondit. Itaque Nostri post decem mensium commorationem Spanish Town reliquerunt, et rursum Kingston habitare cœperunt.

Quod si etiam in hoc loco fructus non erat is, quem ad majorem Dei gloriam desiderabant socii, majus tamen solatium concessum est in alio genere sacri ministerii quod exinde frequentius et fixis temporibus obibant. Excurrebant scilicet in varias insulæ partes, ut dispersos fideles, quoad fieri posset, ad Divina peragenda congregarent. Ejusmodi excursiones unus ex sociis per pleraque insulæ loca, ubi Catholici habitant, ab hocce tempore ter singulis annis instituit. Fructus, quos colligere solet, si solum numerum expendas, non videantur magni; at longe certe desideratissimi, si consideres, desertis et pæne perditis animabus auxilia ferri ad imitationem pastoris, qui nonaginta ovibus relictis perditam quærit unam. Missionarius in singulis locis fideles per aliquos dies instruere solet et ad pietatem cohortari, sacram hostiam litare, centenas fere confessiones excipere, præter infantes baptizare septenos vel octonos adultos, qui ad veram Ecclesiam redeunt, et totidem fere matrimoniis benedicere, i. e., concubinarios inducere, ut legitimum connubium ineant. Cura autem ejus præcipua eo fertur, ut ubicumque Catholici satis multi simul habitant, sacellum erigatur et schola, ut is qui huic præsit, fideles festis et dominicis diebus in sacello ad precationem communem, ad sacram lectionem et catecheticam institutionem convocet. Atque hoc ut in oppido Spanish Town, sic in alio quodam loco, ubi multo plures Catholici vivunt, sedula cura obtinuit. Sacellum cum schola ædificatum est et vir probus constitutus, qui illo duplici munere catechistæ et ludimagistri magno fructu fungitur. Alibi etiam initia posita; sed maximo suo solatio missionarius ea, quæ optabat et tanto labore quærebat, in aliqua colonia, cum primum in eam venisset, jam reperit effecta. Hæc erat colonia Germanorum, qui ante aliquot annos ex Europa migraverant. Inter illos scilicet vivebat vir quidam valde pius ex tertio ordine S. Francisci. Qui charitate christiana impulsus migrantes relicta patria secutus

erat, ut ubi illi meliorem fortunam quærerent, ibi ipse animis eorum ad salutem æternam prodesset. Habebat scholam, cogebat fideles ad pietatis officia et doctrinam christianam, sed hæreticos etiam aliquos instituerat, ut cum sacerdos venisset, in Ecclesiæ sinum reciperentur.

Hæc cum laicus homo præstaret, sacerdos rei Catholicæ utinam ne tantum obfuisset! Hibernus ille, cujus ante memini, nihilominus in Jamaicam anno 1840 redierat et Vicarius Apostolicus ad impedienda mala majora consultum putaverat, ad tempus aliquod potestatem ei facere sacri ministerii obeundi. Itaque Nostri in domum Vicarii Apostolici redierunt, et sacerdos ille sacelli Hibernorum curam suscepit. Verum cum post aliquot menses potestatem, qua abusus ille erat, Vicarius Apostolicus in aliud tempus extendere recusasset, improbus homo ab Ecclesiæ obedientia deficiens schisma proclamavit, et sine legitima facultate sacra Religionis tractare præsumit. Non ita multos quidem habet asseclas, sed tamen est nonnullis Catholicorum causa ruinæ, omnibus dedecoris atque pudoris.

Socii eosdem labores ad juvandas animas prosequentes in excursionibus maximum fructum colligebant. Curam eorum potissimum magnus numerus Afrorum: quos *Nigroes* vulgo appellant, provocavit. Hi longe maximam partem servituti mancipati, postquam libertas illis danda jam anno 1834, decreta esset, anno 1840, reipsa manu missi sunt omnes. Quod beneficium quantumvis per se humanitatis juri et christianæ charitati conforme, plurimis primo saltem tempore causa existit multorum malorum. Laboris enim sunt suopte ingenio impatientissimi. Itaque postquam in fertilissima insula paucarum hebdomadum opera totius anni victum conquisiverunt, toto fere reliquo tempore otio mancipati, gulæ et luxuriæ fræna impotentius laxant. Accedit summa in omne furtum et mendacium propensio. Nihilominus de eorum emendatione missionarii non desperant. Rudes sunt et ignorantes, sed cum quis captui illorum sermonem accommodat, doctrinæ salutari nequaquam inepti; quamquam non illis ingenii dotibus præditi, quas nonnulli ex Europæis nescio in quem finem jactaverunt. Præterea summissi sunt et grati animi in eos, quos salutem suam sincere quærere animadvertunt. Quodsi Divinæ Religionis ea est vis, quæ ad omnem etiam barbariem domandam sufficiat, quanto magis de illius efficacia sperandum, si animis ita dispositis applicetur! Majus videtur impedimentum esse in illa ingenii mobilitate, qua susceptam doctrinam non servantes ab alio ad alium cultum facillime pertrahuntur. Sed hæc quoque non invenitur nisi in iis, qui in hæresi educati postea ad veritatem convertuntur. Constantiæ eorum, qui a teneris

vera doctrina imbuti fuerint, lætum aliquod documentum missionarius refert. Recesserant procul ab urbe nonnullæ familiæ Catholicæ cum caterva servorum. Dominis inde aliis in aliam regionem deinceps migrantibus, Afri sat magno numero soli in agris, quos colebant, relicti sunt. Itaque hi quamvis ab hæresum ministris plurimum sollicitati, et omni sacerdotis Catholici ope per multos annos destituti, pæne cuncti tamen fidem servarunt et advenientem nostrum missionarium magno gaudio susceperunt. Is igitur operam dat, ut sæpius illos invisens in Divino obsequio usque promoveat. Atque omnino socii compertum habent, plurimos ex Afris ad veram Religionem reductum iri in eaque constantes servatum, si aliquot sacerdotes inter eos sedem fixerint, et conventibus omni die dominico celebratis impediant, quominus absente missionario hæreticorum cœtus adeant. Neque tamen horum causa tantum novos operarios qua Vicarius Apost. qua Nostri identidem flagitant. Nam Catholicorum numerus novis colonis præsertim Hibernis in dies augetur, et illi ipsi, qui jam adsunt, cum per insulam dispersi vivant, satis juvari non possunt. Subsidia etiam nonnulla ad sacella et residentias erigendas præsto sunt. Faxit igitur Deus, ut brevi mitti queant, qui ad ipsius nominis laudem in derelictæ illius gentis salutem incumbant!

JAMAICA'S NEGRO PROPHET.

We reprint the following sketch from the New York Sun *of Nov. 13, 1893, as it cannot but prove interesting to our missionaries. Bishop Gordon assures us of the truth of the statements given.*—Ed. W. L.

Kingston, Jamaica, Oct. 25.—Strange scenes of superstitious fanaticism and credulous fetichism, enacted in the name of Christianity and participated in by leaders in Christian churches, have been witnessed weekly on this island within half a dozen miles of this the capital city during the past three months and are still continuing with unabated fervor. They are scenes that find a parallel in the head centre of Mohammedan superstition at Mecca or of Hindoo credulity at the sacred ghauts beside the Ganges. Greater difference of people and environment could scarcely be imagined than distinguishes one from another, the Mohammedan at Mecca, the Hindoo at Hurdwar, and the quasi-Chris-

tian negro in Jamaica, and yet the gross superstition of each exhibits itself in a fetichism of strange similarity.

Every Wednesday morning ten, fifteen, twenty thousand or more of the negro population of the island gather in a little palm-shaded glen at the back of the long mountain which overshadows this city. The glen is near the village of August Town and six miles from Kingston. They have made the pilgrimage thither, the majority of them afoot, from all parts of the country. There are people of all ages and social conditions, the women usually being the more numerous. In the great throng are hundreds of crippled, deformed, and diseased persons, lepers and consumptives, the maimed and the blind, and sufferers from every form of disease, many of a most loathsome, revolting nature. Through the glen in which they are congregated runs a mountain stream of considerable size, its waters clear as crystal and its banks overhung with drooping clumps of feathery bamboo that sway in the breeze and sweep the rippling waters like great green ostrich plumes. This stream is the head waters of the Hope River, which furnishes the water supply for Kingston. The thousands of negroes gather on the banks of the stream toward 9 o'clock, and just before that hour they are densely packed on either side for a mile or so up the glen.

At a few minutes before 9 o'clock, a tall, gaunt negro, in flowing white robes and carrying a wand in his hand, approaches the river from a hut near by. He is surrounded by crowds of men and women, each one striving to be nearest to him as he reaches the river bank, and all divesting themselves of their clothing as they tumble along. Reaching the river, the white-robed negro mounts a natural platform of rock overhanging the water, and for several minutes harangues the multitude with a remarkable medley of religious ravings and misquoted biblical phrases. Suddenly he pauses and turns towards the sun. Stretching his arms upward, he raises his face into the glare of the sun, and gazes unflinchingly full into the face of the blazing orb. He remains thus a minute, maybe several minutes, his gaze never faltering. Then turning again to the river, he stretches his wand over the waters, and, in language peculiar to the negro camp meeting, blesses the waters, and bids the people bathe, drink, and be cleansed of all sin and disease.

The scene that instantly follows the outstretching of the "Shepherd's" arms over the river is indescribable. Men, women, and children, by this time stripped entirely nude, rush madly forward into the river. Old people, crippled and palsied, are lifted down the banks by younger folk and

laid prostrate in the bed of the stream. Young and old, male and female, clean and unclean, mix together in the water, crowded in thousands from bank to bank of the river. They dance and roll about in the water, splashing it over one another, and stirring up the mud at the bottom until the stream runs a half-solid mixture of water and mud.

The bathers sing and shout and beat their bodies in an ecstatic frenzy of religious fervor. Then, after some minutes of rolling and splashing in the waters, the multitude stoop and drink their fill of the horrible liquid. The Shepherd, or Prophet, as he is indiscriminately called, distinctly orders that they bathe first and afterward drink. Hundreds clamber out on the banks and secure calabashes, cocoanut cups, bottles, and all manner of vessels and, returning to the stream, fill them with the water to carry to friends at home, for the cleansing from sin or healing of disease. After an hour or more of this frenzied conduct the devotees desist from sheer exhaustion, and find their clothing as best they can. In the afternoon, after much semi-worship of the Shepherd and travesty of religious exercises, the multitude begin to disperse, and by nightfall the glen is deserted.

Such scenes and events have been enacted every week at this place for more than three months. The Christian clergy of the island have preached and protested against the proceedings: the Government has tried through its officers in every district to reason with and restrain the people, and the medical men, realizing the fearful danger of contagion in the practices, have used their best endeavors against them, but all without avail. The throngs have weekly increased, and the sway of the Prophet among the ignorant, superstitious negroes continues to grow greater. Leaders in various denominations of the Christian Church, superintendents of Sunday schools, and pillars of the churches, have joined and even led in the fanatical proceedings. The people rebel against their clergy, disregard the Government's advice and the doctors' warnings, and what the end will be none can foresee. It may be in the incarcerating of the Prophet in an insane asylum. But this move would not be unattended with danger.

The origin of the remarkable craze is simple enough, and the conditions that make it possible, in their manifestation, have brought sore discouragement to those hoping and striving for the uplifting of the negro race. In the eighty-five years since slavery was abolished in the island much has been done to enlighten this people. The island is becoming more and more a negro's country. Colored men have places in the Legislature, the city councils, and in every

branch of the public service. The creoles, as the Jamaicans call themselves, make a great point of the distinctions of color. The mulattoes, quadroons, and octoroons are very sensitive that they shall be properly classed. The black man, purely negro, is looked down upon by those of mixed blood.

The census statistics classify the population into white, colored, and black people. The majority of the population, living on small farms or plantations all over the mountains and valleys, are black, and are known as the peasantry. Among these people darkest superstition yet holds sway. There are plenty of Christian ministers, and churches, and schools, all over the island, and the church membership is large. Probably five in six of the peasantry would declare themselves devout Christians, and ostensibly are such. But those who know the Jamaican negro well aver that his Christianity is but a thin veneer over superstitious barbarism. They know that the Obeah-man is held in greater awe than the missionary. "In certain districts of the island," says Inspector of Police, Thomas, "if fifty per cent. of the adult members of any given church were called upon at some crucial moment, privately and individually, to choose between the minister and the Obeah-man, I would offer long odds on the latter." The Hope River practices are a direct illustration of the accuracy of the observation. This absurd, but pitiful, travesty, carried on as a Christian rite, is in reality but the instinctive fetichism of the people finding expression through the medium of new religious environment.

The shepherd or prophet, who is responsible for and is the sole life of the latest religious craze, is a lunatic named Bedward. A year ago Dr. Bronstorph of this city examined the man, at the request of his family, who alleged that he had attempted to kill his wife and children, and pronounced him dangerously insane and suffering from religious monomania. He advised that the man be at once placed in the lunatic asylum, but for some reason this was not done. He is a tall, angular black man, about 35 years old, with a countenance rendered fierce by a pair of small, shifty eyes, bloodshot so much as to look actually crimson. He is densely ignorant, incapable of holding intelligent converse on any subject, and yet possesses a smattering of biblical knowledge. He was at one time a leader in the local church near his home in August Town, but he had trouble with other leading members because of his peculiar ideas, and resigned. He had dreams in which, so he alleged, the Lord told him to do all manner of queer things, and finally he

came to think he had a mission, and began to harrangue the negroes around about.

In one of Bedward's visions it was told him that the water of the Hope River would cleanse from disease. He induced a sick woman to partake of some of the water after he had prayed over it and walked around it for several hours. As it happened, the woman recovered, the story of her case was noised about the neighborhood, and here was the genesis of the present remarkable craze. The negroes, ever ready and eager to give credence to stories of miraculous events and to persons claiming miraculous powers, began to come to Bedward from all over the parish to get the holy water which he took from the river. Lepers, cripples, and all manner of diseased negroes flocked to his house, and stories of wondrous cures were spread about.

Bedward continued to have visions, and affirmed that the Lord told him the whole river should be blessed, and its waters should cure not only bodily ailments but cleanse from all sin. Then he declared that the spirit of God had descended on himself, and told his followers that in him the prophets were reincarnated. One time he is Jonah, another time John the Baptist, another Elijah, and another Moses. He holds services in his house, which he calls a mission, and there and at the river side the crowds of ignorant negroes bow down to and worship him with implicit faith that he is the reincarnation he professes to be. Indeed, many believe him to be actually divine, and pay him homage as to divinity. The Shepherd has new visions constantly, and leads his followers in new paths of absurdity. He now tells the negroes that the river is really God and Christ, and that by drinking its waters they partake of Christ actually as they do symbolically in the rite of communion.

What is feared by the intelligent Jamaicans is that the indiscriminate mixing together in closest contact of the thousands of diseased people and the thousands of healthy subjects in the waters of the river will give rise to some dreadful epidemic. It cannot fail to effect a great spread and dissemination of disease. The river is a great centre and clearing house of contagion. The pilgrims bring to it every form of disease and take back fresh infection to spread in fresh districts. The results of just such proceedings at the holy Zem-Zem well at Mecca in the spreading of cholera all over the world show the danger the Government fears. Already the results have become apparent and many cases of sickness and disease directly traceable to participation in the observances at the Hope River have come to the

notice of the health officials. The vice and immorality that is necessarily attendant on the circumstances of the craze is another alarming feature. On the journey to and from the glen vice is rampant, while the scenes in the river, when thousands of nude men and women are indiscriminately commingled, are such as cannot be here described.

But the craze continues, and the crowds of believers in the prophet increase. The only effect of the efforts of preachers and press to stay the movement has been to spread the fame of the prophet and increase his following. The negroes are not amenable to reason. They believe and spread numberless stories of wondrous cures of the blind, the leprous, the deformed, and the diseased. The Government is afraid to interfere. It would make Bedward a martyr, and might cause serious trouble with the fanatical blacks. It is feared that the success of Bedward will cause many of the smart scoundrels among the Obeah-men of the island to imitate his methods, and that there will be an irruption of prophets. The negroes are ever ready to be led into religious absurdities, and will blindly believe and obey any one claiming supernatural powers. Meanwhile the scenes back of Long Mountain, a few miles from where Columbus first planted civilization in the New World, continue, and they are scenes rivalling those of darkest superstition in any part of the Old World.

ST. JOHN'S, FORDHAM, A CLASSICAL COLLEGE.

A CORRECTION.

Dec. 23, 1893.

REV. AND DEAR FATHER,
P. C.

I notice that you have placed St. John's College, Fordham, among the Colleges *having a Commercial Course.* There is *no Commercial Course* at Fordham. It is a purely Classical College. I do not well understand how the error got into your schedules, as you yourself in these schedules have been unable, either in '92 or '93, to assign any number of students for the Commercial Course at Fordham. I am very much interested in the correction of this mistake. During the past fifty years of the history of Fordham there has been always an English or Commercial Course to which you could assign about 100 or more of the students who attended College there. Now there exists no longer such a course and I consider it a subject for great congratulation to St. John's that it has at length rid itself of this demoralizing course which was generally rated as the "Refuge of Idlers." We have thereby lost something in numbers, but we have gained in studies, we have gained in discipline; there are more serious thought and more mature development among the students; hence there will be more vocations to higher things. Moreover, our numbers will increase too, because people are beginning gradually to appreciate our work and have a higher esteem for the solid good done here. When I said above that our numbers had diminished, I meant the sum total of all the students. We have now as large and, I really believe, a larger number of boys in the Classical Course, than we ever had in the most flourishing days of Fordham.

Excuse me for being so verbose; the only item I wished to call your attention to officially was that St. John's College, Fordham, is a purely Classical College without any Commercial Course.

Your Servant in Xt.,
T. J. GANNON.

A NEW HONOR TO THE SOCIETY.

HOW FATHER HAGEN'S "SYNOPSIS" IS APPRECIATED.

The *Synopsis der Hoeheren Mathematik* of Father J. G. HAGEN, S. J., Director of the Georgetown College Observatory, is now half-finished. The second of the four volumes has just appeared, the subject being the "Higher Geometry." It may interest our readers to hear how the first volume on the "Higher Analysis" has been received in the scientific world. We give, therefore, a few extracts from the many reviews of it which have been published in various French, German, Swedish, Spanish, Italian and English mathematical journals.

These extracts have been culled from many sent to the author, but it is only just to say, that his well known modesty would never have permitted them to be published even in the LETTERS, if his Superiors had not exercised their authority to bring it about. They have rightly judged that the reception accorded this monumental work is a new glory to the Society in our own day, and that it should be made known to all of Ours. They have well understood that the conception of the work as well as its execution have merited these appreciations; for though not of so general a character it will rank with De Backer's and Sommervogel's "Bibliothèque des Ecrivains de la Compagnie," and even is of a far higher order. The opinions of those best able to judge, which we will now give, prove that what we have said above is no exaggeration.

In the "Revue bibliographique belge" (30 Septembre, 1891, p. 367) the late Prof. Gilbert says:

"L'œuvre enterprise par le R. P. Hagen est à la fois colossale dans le travail qu'elle réclame, d'une importance considérable par son utilité indiscutable, enfin véritablement neuve comme conception. Tous les résultats acquis dans les hautes mathématiques "jusqu'à une certaine limite que nous signalerons plus bas," sont ici groupés avec ordre, de façon qu'on s'y oriente avec une grande facilité. Les définitions sont données et expliquées, les théorèmes énoncés; il ne manque que les démonstrations, et d'abondantes indications bibliographiques permettent au lecteur de les trouver à bonne source. Partout le fil logique reste apparent, ce qui distingue cet ouvrage d'un pur dictionnaire ou recueil de formules. Une foule de notes critiques ou historiques en rendent la lecture plus intéressante. Un tel Livre est désigné d'avance pour toutes les bibliothèques, d'autant plus qu'il est d'une très belle exécution.

Professor Mansion in the "Revue des Questions Scientifiques" (II. Série, T. II.) alludes to this review and says:

Cette appréciation du regretté Gilbert, donne une idée générale très exacte de l'Encyclopédie publiée par le R. P. Hagen, sauf qu'elle ne fait pas connaître les limites entre lesquelles l'auteur a dû forcément borner sa tâche. En général, il s'en est tenu aux sujets exposés dans les meilleurs Traités et dans les Mémoires devenus classiques; il fait connaître pour chaque matière les principaux résultats acquis et, ce qui est très utile, il signale les lacunes qui restent à combler. L'historique de chaque théorie peut se refaire au moyen des innombrables renseignements bibliographiques contenus dans les diverses sections de l'ouvrage. Ces renseignements ont été empruntés aux traités et aux mémoires utilisés pour la composition de l'ouvrage; mais toutes les citations, aussi bien celles des grands mathématiciens depuis Euler que celles des recueils périodiques ont été vérifiées, chaque fois que la chose a été possible.

Then he gives a lengthy analysis of the twelve sections of the volume, and concludes his review as follows:

L'analyse qui précède, où nécessairement nous n'avons pu entrer dans quelques détails que là où nous avons l'une ou l'autre observation critique à faire, peut donner une idée du nombre immense de questions résumées par l'auteur; mais ce n'est que l'étude d'un chapitre déterminé qui révèlera au lecteur la valeur de cette encyclopédie systématique. On peut dire que c'est une carte presque toujours minutieusement exacte de cette province si étendue du domaine mathématique: l'analyse arithmétique et l'analyse algébrique.

La *Synopsis* est le résultat d'un travail colossal d'assimilation et de coordination que l'on ne peut donc trop recommander aux géomètres, à cause des renseignements sûrs vraiment innombrables qu'elle contient et des recherches et tâtonnements qu'elle leur épargnera.

Professor Darboux passes the following opinion in his mathematical journal:

Extrait du *Bulletin des Sciences mathématiques*, 1892.

Le but que poursuit M. Hagen, Directeur de l'Observatoire de *Georgetown College*, en publiant ce *Tableau* des hautes Mathématiques est extrêmement louable: avoir une vue d'ensemble sur les différentes parties des Mathématiques, trouver, pour les principaux résultats, des renseignements historiques et bibliographiques, c'est assurément ce que désirent bon nombre d'étudiants et de professeurs; l'Auteur, dans sa préface, a dit qu'il avait voulu faire une sorte de guide ou d'itinéraire qui permit de s'orienter dans l'immense domaine des Mathématiques. On ne saurait mieux caractériser que

par cette ingénieuse comparaison le service qu'il a voulu rendre. Il n'est que just que dire que M. Hagen a conçu son Livre d'une façon très large, et qu'il a commencé de l'exécuter avec un grand soin. Souhaitons-lui de pouvoir le terminer rapidement, car sa place sera marquée dans toutes les bibliothèques mathématiques.

Un livre de cette nature comporte des inconvénients inévitables ; si complet que M. Hagen ait essayé de faire le sien, il ne pouvait entrer dans son esprit de fournir à chacun tous les renseignements dont il a besoin sur le point particulier qui l'intéresse ; et si son Livre est, dans la mesure du possible, complet aujourd'hui, il ne le sera plus demain. Quoiqu'il s'agisse d'un guide, on ne peut raisonnablement espérer que le Livre de M. Hagen ait jamais autant d'éditions que les guides de M. Boedeker, qui recommande judicieusement d'acheter toujours la plus récente, et les Mathématiques, en ce temps-ci, changent et s'accroissent encore plus vite que les notes des aubergistes. Quoi qu'il en soit, le guide de M. Hagen sera utile pendant longtemps, car, après tout, ce que l'on sait aujourd'hui en Mathématiques sera toujours sans doute le fondement de ce que l'on saura plus tard. L'Auteur a tout fait pour que son Livre fût commode à consulter.

"Potonié's Wochenschrift" in Berlin gives a long review, of the "Synopsis," from which we translate the following lines :

"We have to call attention to a work which is original in every respect. The title has not yet occurred in mathematical literature, as far as the writer knows. . . . Original also is the technical appearance of the work : in its large quarto form, printed on exceptionally good paper and in beautiful type, this work is at least equal to the best editions of our great mathematicians. . . . Yet the most original thing is the work itself."

The reviewer then goes on to explain the purpose of the *Synopsis* and speaks of the vast literature of our modern mathematics.

"Hence," he continues, "the idea of the author is timely without doubt. A detailed examination of the present volume shows that, as far as conception, solidity, care, and reliability are concerned, it puts all other works of a similar tendency that are known to the writer, far into the shadow."

The quarterly journal of the "Astronomische Gesellschaft" (V. J. S. 27, 3) begins the review of the *Synopsis* by telling the reader at some length, what a true Synopsis of Mathematics ought to be, and then says :

"As far as the present volume allows a judgment, Father Hagen's *Synopsis* seems to fulfil these requirements."

After an enumeration of the various chapters and some critical suggestions the writer concludes as follows:

"Yet these small defects cannot diminish the value of the book, the composition of which does honor to the industry and erudition of the author."

The "Journal de Mathématiques Spéciales" (No. 3, Mars 1892) gives a review of the *Synopsis*, which closes in the following manner:

"Cet ouvrage du P. Hagen mérite d'être loué à tous les égards; il a dû couter à celui qui l'a écrit de lonques années de recherches. Ceux qui ont le courage de se donner à un pareil labeur rendent aux autres un inappréciable service, et l'on peut dire, le mot n'est que just, qu'ils se sacrifient pour eux en leur donnant un temps qu'ils eussent pu consacrer à leurs traveaux personnels. L'ouvrage que nous signalons à toute attention de nos lecteurs sera complété, à bref délai, nous l'espérons, par trois autres volumes. Nous souhaitons bon succès à cette utile et savante publication."

G. LONGCHAMPS.

One of the most critical reviews in Germany, the "Zeitschrift der Mathematik und Physik" says:

"It is a work planned on a magnificent scale."

The writer then gives a detailed description of the book, and makes the following concluding remarks:

"Whether a work like this be fit for its purpose, one can only decide after using it extensively. A cursory examination, however, which alone could be made without delaying the announcement beyond measure, made upon us the impression of extraordinary erudition on the part of the author, indeed the first necessary condition for his purpose."

CANTOR.

Dr. T. Gomes Texeira says in his *Jornal de Sciencias Mathematicas e Astronomicas* (vol. x., no. 4, 1892):

"Esta obra é uma vasta Encyclopedia, em que o auctor apresenta, dispostos segundo a ordem logica, os differentes assumptos que facem parte das sciencias mathematicas."

The writer then describes the first volume and concludes as follows:

"Terminaremos esta rapida noticia recommendando esta obra. Pela riqueza dos assumptos e das informaçôes que con-

tém será muitas vezes consultada pelos que se occupam das sciencias mathematicas, já com o fim de tomar conhecimento do estado de qualquer assumpto, já com o fim de recordar ou verificar uma proposiçâo ou formula esquecida. Estamos certos de que a utilidade da obra ha de compensar o auctor do enorme trabalho que ella representa, e que os mathematicos lhe serâo gratos por ter assim posto ao serviço dos que estudam a sua vastissima erudiçâo.

Accrescentaremos ainda que a ediçâo é feita na casa de Felix L. Damas, de Berlin, e que dá a maior honra a esta casa."

As a last review we mention one that was published in this country by Prof. W. B. Smith in the "Annals of Mathematics," March, 1893.

After explaining, that one very great obstacle to the successful prosecution in the United States of original research in mathematics has been the practical inaccessibility of its literature, the writer continues:

"Now it is precisely such a view as this, minute and yet comprehensive, that Prof. Hagen has attempted to present in his monumental "Synopsis der Hoeheren Mathematik." In four stately volumes he seeks to summarize the results of as many centuries of investigation, and enable the student and explorer to ascertain, without tedious consultations of dispersed and often unobtainable memoirs, the state of knowledge at any given point, to orient himself anywhere, to demark sharply the known from the unknown, and to note the trend and promise of the lines of advancing discovery. A more useful labor than this in the present condition of mathematical literature can hardly be imagined; moreover, it calls for all but the very highest, that is, creative mathematical power; in particular, for immense erudition, an unerring logical instinct for the often extremely subtile relations obtaining among propositions; but above all, for untiring industry. Once accomplished, however, such a work would be of permanent value, and would lay all future generations, no less than the present, under heavy obligations. It was with lively pleasure, then, that we read the prospectus of Prof. Hagen's undertaking, and the first volume, now before us, meets fully our anticipations. It is an imposing quarto of four hundred pages bearing the imprint of Felix L. Dames, Berlin, and is concerned exclusively with "Arithmetische und Algebraische Analyse."

"Examining the work we seem to be looking at some precious Florentine mosaic, where the *disjecta membra* of four centuries have been so patiently collected and skilfully composed as to present the appearance of a single organic whole. In reality the work has been the slow and toilsome deposition of a quarter-century. It is impossible, then, that all parts

should show equal exhaustiveness, if indeed equal carefulness."

"Elegantly dedicating his high emprise *Almæ Georgiopolitanæ Academiæ*, the author piously invokes Divine aid to her noble work of culture, as she auspiciously opens her second *sæculum*; nor perhaps would a similar sentiment unfittingly close this inadequate notice. Assuredly every lover of learning must pray that Prof. Hagen may carry forward his work to completion even beyond the wide confines of its original conception. But however this may be, what has already been accomplished is of great and lasting value, and establishes a secure claim to the gratitude of all students of Mathematics."

Had space permitted we might have added many more extracts from eminent mathematicians, but the above will suffice to show the high character of the work and its appreciation by the most critical judges. It is indeed gratifying that such a work has been written in our days by one of Ours, and it will go far to show how false it is that the Society has failed to produce great scientific works even of the very highest order.

It is also gratifying to learn that the work has proved to be a financial success. Indeed the printing expenses of the first volume were all covered by the sale of some hundred copies, more than a year ago. This will be a matter of satisfaction to all our readers when they learn, that the publisher is a young man, a fervent Catholic and a convert, and that he ran a great risk in signing the contract for the four volumes, without knowing either the author or the value of his work. It is the conviction of both the publisher and the author that the success of this difficult undertaking is entirely due to Divine Providence and, in particular, to St. Ignatius whom they have chosen for the patron of this work.

MISSIONARY LABORS.

SEPTEMBER 1893 TO APRIL 1894.

The Missionary Band that started on this year's work was composed originally of Rev. Father Joseph Himmel, Superior, Fr. Francis A. Smith, Fr. Thomas W. Wallace, Fr. Michael A. O'Kane, Fr. John A. Chester, Fr. Francis B. Goeding and Fr. Thomas E. Murphy. After the death of

Fr. Heichemer, Fr. Chester was taken from the Band to take the office of Procurator of the Province and he has not yet been replaced.

During the period from September to April, missions have been given at Montclair, N. J., Manchester, N. H., White Plains, N. Y., Pittsburg, Pa. (two missions), Philadelphia, Pa., Boston, Mass., Brooklyn, N. Y. (three missions), Lambertville, N. J., Wilkesbarre, Pa., Montgomery, N. Y., Mamaroneck, N. Y., West Chester, Pa., New York City, N. Y. (Churches of Transfiguration, St. Francis Xavier, Sacred Heart, Our Lady of Mt. Carmel, Immaculate Conception, St. Mary's, Holy Name and the Cathedral), Albany, N. Y. (Cathedral), Wilbur, N. Y., Eddyville, N. Y., Auburn, N. Y., Jersey City, N. J., and Baltimore, Md.

During Lent, the Fathers of the Missionary Band were assisted by the Tertians, without whose assistance several of the important missions in New York City could not have been undertaken. Fr. Martin J. Hollohan, one of the Tertians, after assisting at three missions in New York State gave a week's retreat for men at St. Peter's, Jersey City.

The total spiritual fruits of this series of missions, as far as can be indicated by human calculations, was 172,000 confessions, 255 conversions or Baptisms of adults, 750 adults prepared for First Communion, 1660 adults prepared for Confirmation, besides a very large number of marriages revalidated, as many as 45 or 50 in some places. In several places, too, at the close of missions large numbers of recruits were secured for the Sodality of the Blessed Virgin, the League of the Sacred Heart, and the Holy Name Society for men.

Some of these missions were "double deckers," as they are called, that is, two missions in progress at the same time, one in the upper and another in the lower church. The great mission at St. Francis Xavier's, N. Y. was an example of this. The work of the missionaries is unusually hard in such cases but the results are encouraging in proportion.

A "retreat" is the term sometimes used for a mission. That means a renewal of a previous mission, a smaller number of men and a larger amount of confession work. During Lent, there were several of these, some for men only.

The general impression left by this year's missions, thus far, is that our fathers still have a strong hold on the hearts of the people and God is with them in their work. May it be so always!

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

The Life of St. Francis Borgia.—By A. M. CLARKE, London, Burns and Oates, 1894, vol. 88 of Quarterly Series, pp. 464. Price, $1.75.

We have long needed a life in English of this saint and we welcome it heartily, and this all the more as we have a guarantee of its accuracy as an historical work when we read in the preface, "that it was undertaken at the instance of the late Father John Morris of the English Province, who revised and corrected the proof sheets almost to the end, and was occupied with the concluding pages at the time of his death, having expressed to the author a short time previously his great satisfaction at the completion of the work." No labor seems to have been spared in consulting the lives of the saint in Spanish, and the "authorities quoted in the work," a list of which is given on the second page, show that the best sources have been consulted. We are not a little surprised, however, to see no mention of Father Nieremberg's Life of the Saint, "Hechos Politicos y religiosos de San Francisco de Borja." So little has been known to English readers of this saint that many of the facts related in this volume will be entirely new. Thus that the first sermon of the saint was not only heard and understood by all the hearers, though he spoke the purest Castilian, and many of them were from the Basque provinces, "but the voice of the preacher became to every hearer the voice of God in a special and peculiar manner, since it spoke in the depths of his soul the message most needed by him at the moment." Though his duties as provincial and general left him little time for preaching he took great pains to form preachers and composed a work, entitled "Advice to Preachers" from which the extracts given in the work before us afford us some idea of its value. Indeed some of the saint's biographers assert that to his care and training our fathers mainly owe their reputation as orators. It is also interesting to learn that this saint, so well known for his gift of prayer and recollection, thought it well to arrange the whole of the first part of the "Summa" of St. Thomas in the form of litanies and pious aspirations, in order to guard against the danger he continually dreaded, of allowing himself to study theology as a mere barren and speculative science, and not as a means of gaining an increasing love of God and a closer union with him." For the rest we must refer our readers to the Life itself, assuring them that they will find it full of interest as well as of edification.

We have received from "The Collegium Maximum" of Louvain *La Chronologie des livres d'Esdras et de Néhémie*, par CH. HUYGHE, S. J., Paris, 1893. Mr. Huyghe is a scholastic of the Belgian Province, who already seems to be a scholar in Exegesis. The occasion of the pamphlet was a new hypothesis started not long ago by Prof. Van Hoonacker, of the Louvain University. The learned professor thinks that the traditional chronology should be put aside, and that the facts concerning Nehemias should be put under the reign of Artaxerxes I., whilst those about Esdras should be assigned to the reign of Artaxerxes II. This is a concession to the French rationalists, Messrs. Havet and Imbert. Mr. Huyghe proves that this hypothesis has no sound foundation and that the traditional chronology is by far the most probable. Our young professor of Hebrew has received warm congratulations on his work from men of great scientific repute, both Catholics and Protestants. Dr. Koenig, Prof. at the Rostock University, writes in the "Theologisches Literaturblatt" (Leipzig) of Dec. 1, 1893, that after Mr. Huyghe's contribution on the subject, the hypothesis of Dr. Van Hoonacker may be looked upon as quite superfluous. Not less flattering were the approbations of the following (among many more) Professors at German Universities: Dr. Dillmann (Berlin), Dr. Graf von Baudissin (Marburg), Dr. Cremer (Greifswald), Dr. von Buder (Tübingen), Dr. Kautzsch (Halle a Saar), all Protestants. On the Catholic side, he was congratulated by such authorized critics, as Dr. Kaulen (Bonn) and l'abbé Vigouroux, who writes among other things: "La rédaction de l'article sur le I. et sur le II. d'Esdras pour le 'Dictionnaire de la Bible' me préoccupait beaucoup, car ce travail est difficile et je ne savais à qui le confier. Il me semble que la Providence vous désigne naturellement et je serai très heureux, mon Révérend Père, si vous vouliez bien vous charger des articles I. Esdras et II. Esdras."

We have also received from Louvain *Un essai biblique de M. Edmond Picard* (par A. J. DELATTRE, S. J.). Bruxelles, 1894. M. Picard is a brilliant barrister of Brussels and it cannot be denied that by his graceful style he exercises a great influence over the young. It was thought necessary that a real scientific man should expose the shallowness of M. Picard's science. Father Delattre was entrusted with the task, and if we may judge of his success by the congratulations which come to him from all the parts of Belgium and by the opinions of the press, it will be long ere M. Picard ventures again to shake the faith of our young countrymen.

The Life of the Venerable Joseph Benedict Cottolengo.— Founder of the Little House of Providence in Turin. Compiled from the Italian Life of DON P. GASTALDI, by a Priest

of the Society of Jesus. San Francisco, Cal. : A. Waldteufel, Price $1.50.

Our readers may remember in our last number an account by Father Russo of his visit to the Cottolengo Institute and how much he was impressed by it, since having no revenues, and even being taxed by the government, its existence is a constant miracle of Divine Providence. Many will be glad to have a life in English of the Founder of this Institute. All the more as the compiler assures us, that "after the perusal of these pages, the reader's heart and mind will feel refreshed and strengthened, to bless and love the good God who deals out so tenderly and so copiously his blessings, and will proclaim the Venerable Cottolengo the true Champion and Apostle of Divine Providence in the nineteenth century." It is surely consoling to find that a man of such faith has lived and labored in our own times, and that his work and spirit still live and flourish in his institute. His trust in Divine Providence was indeed absolute. Though he had no means, he erected in one of the greatest cities of Italy a grand monument to the glory of Providence, where every man might see with his own eyes how God is a truthful and prudent Father. He founded a religious congregation to take care of the sick and gave them his own providential spirit. He had no use for safes or cash boxes or account books and saved nothing for to-morrow but lived from day to day trusting Providence which never deceived him, though at times it sorely tried him. We are not after all this surprised to read that Don Cottolengo's prayer was constant and fervent, the daily bread on which he lived, and from which he derived strength. The book is filled with striking instances of answers to his prayers, and nothing more wonderful is read in the older lives of the saints, than what we read has occurred here in our own days. The life has been compiled in a most attractive manner and no one who begins the work will put it down through want of interest. Such a life is one of the very best arguments we can put in the hands of Protestants and unbelievers, as the work Don Cottolengo established still exists and still depends on Divine Providence. This volume forms the eighty-fifth of the "Quarterly Series" of our English Fathers and though printed by Brother Stanley at Roehampton, an American edition has been issued by A. Waldteufel of San Francisco to whom we are indebted for a copy. This promises well for California and the Pacific Coast, and we hope such enterprise will be appreciated and the work have a large sale.

The Devout Year.—By RICHARD F. CLARKE, S. J., New York, Benziger Brothers, 1893, 1 vol. 16mo. Price, 60 cts.

We call the attention of our readers to this little book of meditations as the points are put in a forcible and even original manner that cannot fail to do good. It comprises the booklets already issued by the author for the different seasons

of the year bound in one volume. For those who like short points we know nothing better.

The *Moniteur Bibliographique de la Compagnie de Jésus* in its last issue (fascicule ix) comprises the record of work by our writers for the whole year 1892. His Paternity, has written a special letter of approbation for the periodical, and of encouragement for the Editor; moreover, he congratulates all who have lent their assistance to this valuable publication. This letter of V. R. Father General appears in this issue of the *Moniteur*.

The Editor, P. E. M. Riviere, has written to one of Ours the following items, which we take pleasure in making known to our readers: "I received some time ago a copy of the Magazine published by the students of St. Mary's, Kansas, and specimens of various 'Church Calendars.' It were desirable that a copy of all these publications were sent regularly to the office of the 'Etudes,' for they contain many points that will be of interest in the history of the Society. I have analyzed with care the numbers which I have seen of the 'Dial' of St. Mary's, and of the 'Highlander' of Denver. If I had had, for instance, the 'Fordham Monthly,' or the 'Georgetown College Journal,' I should certainly have been able to gather a good many other items of information."

We therefore beg to suggest that all of Ours, who conduct publications of any kind whatsoever, would insert in their regular list of addresses: "The Editor of the Moniteur Bibliographique (Office of the *Etudes*), Rue Monsieur, 15, Paris, France."

It is important that such contributions as come from the pens of Ours should be specially noted, the name of the writers being given.

The *Ménologe de la Compagnie de Jésus*, by P. Elesban de Guilhermy, of which two volumes on the Assistancy of Portugal appeared in 1867–8, is now being completed by P. Jacques Terrien, Paris. Two volumes on the Assistancy of France appeared in 1892; and the first (Janvier-Juin) on the Assistancy of Italy in 1893. We understand that the two remaining Assistancies of Spain and Germany will follow shortly. The volumes are all finely printed in 4to, with ample indices. Two features strike us in this work. One is the character of its being a very ample biographical dictionary, recording the saintly men who have adorned the Society. The other is its bibliographical character; for to each notice is appended a list of the sources from which the notice has been drawn. Thus there is presented, in an incidental way, a bibliographical record of those works which bear expressly on the history of our saintly men. This will be found to be a matter of no small consequence, when occasion arises for treating of any life in particular.

Two very remarkable works, pertaining to Natural History, have been published by one of our Missionaries in China. Mr. Wm. L. Hornsby S. J., now in China, has sent copies of them to St. Louis University. One is "Conchyliologie Fluviatile de la Province de Nanking," par le R. P. Heude S. J. It is in 10 fascicules, folio size, consisting of plates; published at Paris, Librairie Savy. The other is "Mémoires concernant l'Histoire Naturelle de l'Empire Chinois," par des Pères de la Compagnie de Jésus, published at Shanghai. The first tome, in 4 *cahiers*, contains memoirs besides 43 plates; the second tome, not yet complete, consists of three *cahiers*, with memoirs and 26 plates. The work is of large folio size; and it attests the admirable typographical and engraver's work, accomplished at Shanghai, besides the excellent scientific work of Père Heude and his fellow missionaries.

The Divine Armory of Holy Scripture.—By REV. KENELM VAUGHAN. New York, The Catholic Book Exchange, 1894, pp. 928. Price, $2.00.

This SCRIPTURE TEXT-BOOK is based on the "Theologiæ Scripturæ Divinæ" of Henry Marcellius, S. J., published in the seventeenth century. It is, therefore, an old Jesuit book, though Father Vaughan has "so greatly amplified it that it may be regarded as a new work, modified in plan, and containing six times more matter than the original." The work is divided into Five Books, and each Book into several parts. God, Our Last End, The Theological Virtues, The Word of God, Sin and Justification, form the subject of these several books. A valuable introduction to each part, a full table of Analytical Contents, and an Index render the work such that any part can be easily referred to. Under each division are grouped passages from the Scripture referring to each head, so that at a glance one has the various passages referring to a particular subject. Thus, Part I. of Book 1, treats of "God and His Divine Attributes." Section 2, "His Essence and Existence." Then follow the following passages from Holy Writ: "I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS hath sent me to you (Ex. iii. 14). I am He (Je vii. 11). He is before all time (Eci. i. 1). Before Abraham was made I am (Ju. viii. 53). The fool said in his heart! There is no God" (Ps. lxii. 1) etc. A book such as this can hardly fail to increase a knowledge and love of the Holy Scripture among those who use it either as a text-book, or for spiritual reading and meditation. The publication is opportune, appearing at the same time as the Encyclical of Leo XIII. on "The Study of the Holy Scriptures." The work is well gotten up, though some will find the type small. The flexible binding makes it easy to hold, and, though there are 900 pages, it is not at all bulky. We could wish that Father Maas's "Life of Christ" were gotten out in the same style.

A BOOK OF INTEREST TO OURS AND OTHERS. *Perspectiva Pictorum* et *Architectorum* ANDREÆ PUTEI, e Societate Jesu, *in qua docetur modus expeditissimus delineandi optice omnia quæ pertinent ad Architecturam.* Romæ, Typis Joan. Jacobi Komarck Bohemi, apud S. Angelum Custodem.

This is a valuable and now rare work by the famous lay-brother artist, Brother Pozzo, S. J. It is in two folio volumes (20 by 11 inches) bound in parchment, and was printed in 1693 and 1700. The dedication of the first volume is to *Augusto Romanorum et Hungariæ Regi, Josepho Primo, Archiduci Austriæ*, etc., and of the second, to *Imperatori Cæsari Augusto Leopoldo Austriaco, Pio, Justo, Felici.* In the first volume there are 102 full-page engravings beginning with the first rules of perspective and then proceeding to Inter-columns, Altars, Temples, and Cupolas; every engraving being accompanied with its explanation in Latin and Italian. In the second volume there are 114 engravings, beginning with some principles of perspective, and then becoming miscellaneous. Several treat of the architectural decoration of the church of the Roman College and that of the Gesù. There are also sketches of fortifications in perspective, and in conclusion a treatise on fresco-painting.

This work is for sale for the benefit of the spread of the Catholic Truth Society's publications among the foreigners on the Riviera. It may be had from Father John Moore, S. J., Oratoire Catholique pour les Etrangers, Villa D'Auvers, San Remo, Italy. Price, $50.

The Irish Monthly.—This Magazine completed its twenty-first year last December, and its Editor, Father Matthew Russell, S. J., duly celebrated the event by an article in the January number, entitled "Our Coming of Age." This Magazine began its existence under another name, having been at first called "Catholic Ireland," which was changed after a few issues for the more neutral and appropriate title under which it has lived to attain its majority. Magazines generally are not a long-lived race, a fact Father Russell brings out very clearly in the article above-mentioned; it is rarely indeed that one runs such a long course edited single-handed by the same person. The high religious and literary character of the Magazine, and its steering clear of debatable political questions while at the same time maintaining a commendable national spirit, have won for it well-deserved favor and success. The roll-call of contributors to it contains the familiar names of Denis Florence MacCarthy, Richard Baptist O'Brien, Dean of Limerick, Dr. C. W. Russell, President of Maynooth and uncle of the Editor, Judge O'Hagan, Fr. Edmund O'Reilly, S. J., Canon Oakeley, Dean Neville of Cork, Fr. Harper, S. J., Fr. Michael O'Farrell, S. J., T. W. Allies, Fr. Anderdon, S. J., Fr. Kingdon, S. J., Rev. Joseph Farrell, Fr. Thomas Finlay, S. J., Fr. Denis Murphy, S. J., etc. Quite

a galaxy of lady writers, who have done noble service to the cause of Catholic literature, are represented by such names as those of Lady Georgiana Fullerton, Cecilia Caddell, Kathleen O'Meara, Attie O'Brien, Mrs. Atkinson, Mrs. Ellen Fitzsimon (O'Connell's daughter), Rosa and Clara Mulholland, Margaret Ryan ("Alice Esmond"), Mother Raphael Drane, Katharine Tynan, Dora Sigerson, Frances Wynne, etc.

Father Russell deserves credit for inducing, and in many cases training, many of those gifted writers to use their pens. In a notice in the January number of Father Finn's "Claude Lightfoot," he says that the author of "Percy Wynne" is one of those *qui possunt quia posse videntur*, "They can because they think they can." It is to Father Russell's power of inspiring the needful stimulus that we have the admirable essays by Father Edmund O'Reilly on "The Relations of the Church to Society," which have lately been reprinted separately.

The following are a few of the other reprints from the same Magazine: "The Lectures of a Certain Professor," "Cromwell in Ireland," "Marcella Grace," "The Wild Birds of Killeevy," "Bracton," "The Chances of War" (a novel by Fr. T. Finlay), "The Life of Father Henry Young of Dublin," etc. The last named work by Lady Fullerton has been out of print for a length of time. The subject of it died the same year as the Curé D'Ars, whom he so much resembled. Father Charles Young, S. J., of Tullabeg College, now in his ninety-seventh year is his brother. Ad centum annos!

It is of interest to note that a resolution the genial Editor makes for his future rule of action in directing the *Monthly* is "to insist on finding time to wait for authors' corrections, as the only means of avoiding deplorable misprints." It is a pity that he does not take the editorial public into his confidence and give them the fruit of his experience by revealing the other resolutions which he says "we make to ourselves."

(Octavii Cagnacci e Soc. Jesu *Odæ—Venetiis ex typographia Æmiliana.*

We have received this elegant collection of Latin Odes, with the title "Omaggio dell' Autore." This author is already known and appreciated by our readers. The best praise of this work is the laudatory letter of the Holy Father—who is himself such a fine classical Latin scholar—which we printed last year in our July number. It is indeed refreshing to see that in our days the pure and classic taste is not gone from our schools, and that in the Society there still are men of talent who know how to celebrate in the poetical language of Horace the noblest subjects of the Catholic Religion. These poems are certainly models to be proposed to our students, to excite their ardor and to elevate and guide their taste. Our sincere thanks are due to the author.

We feel truly indebted to Fr. Vicente Agustí, of the province of Aragon, for the following works of his that he has kindly sent to us: *Los Mártires de Salsette; El Beato Antonio Baldinucci; Páginas del Cristianismo; De la Eleccion de Estado* (Garau); *El Purgatorio* (Garau). Fr. Agustí is well known in Spain for his works on the Ancient Classics both Latin and Greek. At present he applies himself to the spreading of ascetic writings. The fame of the author and the neatness of the print, done by the Messenger Administration at Bilbao, promise wide circulation and not less spiritual fruit.

Catalogus Provinciæ Galliæ 1819-27. We are indebted to Père Vivier, Socius of the Province of France, for two copies of these catalogues. This catalogue is not a mere reprint but has been never before published. It contains also important notes upon the history of various houses of the province, collected from the archives. It is therefore very valuable as it contains historical information not to be found elsewhere, and should be in the libraries of all our colleges. Copies may be obtained from A. Vivier, 35 Rue de Sèvres, Paris. A second volume 1826–36 with a preface will appear this summer.

The 5th volume of Père SOMMERVOGEL'S *Bibliothèque de la Compagnie* has reached us. It comprises the names from "Lorini" to "Ostrozanski."

A Standard Dictionary of the English Language. Funk and Wagnalls Company, New York, London and Toronto. Vol. I. pp. 1060. Price, $6.00.

The first volume of this work, A to L, has been issued and the second will be ready in July. We call attention to this work, again, as the Church Terms have been written by Father Holaind, and Catholics may be sure that Catholic words have been defined more correctly than in any other English dictionary. Father Hughes has also written for the department of Pedagogy. The work has been printed with great care and the illustrations are the best that have appeared in any similar work.

On greeting a new volume of the *Cursus Scripturæ Sacræ*, published by the German Fathers, the *Dublin Review* of January, 1894, remarks: "The Holy Father has recently issued an important encyclical on the study of sacred Scripture; and so nearly do the volumes of this series fall in with the views expressed in it, as to the manner in which the interpretation of the sacred text ought to be approached, that it might almost be said Leo XIII. had this series in view when he wrote" (Notice of Father Knabenbauer's Commentary on St. Matthew). Another reviewer has elsewhere noted that Fa-

ther Knabenbauer has contributed no less than eleven or twelve of the volumes so far published.

It will interest our readers to know that, according to the prospectus sent out some years ago, the whole of this Course, so eminent for its exegetical acumen and vast erudition, excluding from its critical scope not a work published up to date, will be completed in scarcely less than about 56 volumes. The series comprises Introductions, Commentaries, Grammars and Dictionaries of the Biblical tongues and antiquities, with a critical edition of the sacred texts in Hebrew, Greek and Latin. The volumes, of which several are generally in the press at the same time, are being published continuously.

Our houses will find that it is more economical in a way, in as much as it puts a less pressure on their resources at any given time, to take them as they issue from the press; lest the effort to buy them all together, when completed, may be too considerable an undertaking.

We are glad to learn that Father Sommervogel's splendid "Bibliothèque de la Compagnie," of which the fifth volume has now been published, has been subscribed to by all the Colleges, and three of the residences of the Maryland-New York Province and all the Colleges of the Missouri Province, Spring Hill and Santa Clara.

The Angelus, published in Belize, British Honduras, the new foreign mission assigned to the Missouri Province, is a monthly publication edited by one of our fathers. It is quite noteworthy that, with a number of stations to attend to, which treble or quadruple the number of fathers who attend them, with parochial schools and sodalities and societies at all the principal stations, the Missionary Fathers, less than twelve in number, should have been able to found and carry on into its tenth year so creditable a publication as the Angelus. It is supplemented by an Angelus Calendar, so interesting and varied in its general and special information, that some of Ours could not resist the temptation of reading it through and through.—The fact that His Excellency the Governor, Sir A. Moloney, is a practical Catholic lends a little adventitious prestige to the otherwise prosperous work of Ours in the colony.

The fourth edition of Father WILLIAM BECKER'S "Vade Mecum for Colleges, Academies, and Sodalities," is just out, published by Herder, St. Louis. It is a neat and very handy little volume which meets all the requirements of a College Prayer Book. The first part is given to the Sodality and contains the Constitutions, Rules, Ceremonies of Reception, etc., as well as the Sodality Prayers. In the second part, which is the Prayer Book proper (pp. 69-191), are found all

the ordinary prayers and devotional exercises, also the Bona Mors Prayers and the office of Vespers in Latin. The third part (pp. 194-206) contains the Sodality Office, i. e., the Little Office of the Immaculate Conception. The fourth part (pp. 209-314) is the Hymn Book. It contains 101 English and Latin Hymns with their melodies, among them Father Lessmann's "Suscipe."

The same author has just published a volume of Sermons in German on *Christian Education* (Herder, St. Louis). In the first part Fr. Becker instructs Catholic parents how to make of their offspring useful members of society, and how to train them in religion and thus fit them for heaven. In the second part he points out to them the particular duties towards their children of unceasing vigilance and timely correction. And lastly he insists upon the necessity of good example. Wide experience in the holy ministry, strong common sense and manly eloquence have guided the author's pen and have enabled him to scatter through his pages startling pictures from every-day life, drawn with surprising truth and telling effect. The whole field of Christian Education or Duties of Parents is travelled over in 33 sermons.

The Data of Modern Ethics examined by JOHN J. MING, S. J., Professor of Moral Philosophy, Canisius College, Buffalo, 12mo, cloth, net, $2.00.

"In his learned work, 'The Data of Modern Ethics,' Father Ming, S. J., clearly sets forth the ethical theories of the new school of philosophers, mostly in the words of their devisers, and then subjects them to a careful examination, pointing out the suppositions and principles from which they start, the method which they follow, the consistency with which they are reasoned out, the conclusions at which with logical necessity they must arrive. The purpose of the book is not merely refutation, however. With the new theories Christian ethics is set in contrast, and shown to stand unconquered, notwithstanding the attempts which have been made to supersede it by more advanced views. We believe the work will prove highly interesting for the student of modern thought; the more so as agnostic ethics has not yet met with a thorough criticism from Christian philosophy."

Father Hamy has been so well supported and deservedly in his great undertaking, *Galerie illustrée de la Cie. de Jésus*, that he has completed the publication of the whole, consisting of eight volumes quarto. The reproductions, the choice of originals, the explanatory text meet with great praise from competent authorities.—*Letters & Notices.*

Father Benazé, now Rector of Le Mans, to whom we owe the French version of the Saint's autobiography, has published the *Explication des Demandes du Pater* by St. Alphon-

sus Rodriguez, translated from the original Spanish, a charming little work in 12mo. A second *opusculum* of our holy lay-brother, translated by the same loving and capable hand is *De l' Union et de la Transformation de l' Ame en Jésus Christ.* —*Letters & Notices.*

The new and much enlarged edition of the *Story of St. Stanislaus*, of the Quarterly Series, has appeared since our last. In the notice prefixed a Life of the Saint is attributed to Father Arndt—who by the way is not of the Austrian, but of the Galician Province. It is really the work of Father Badeni of the Galician Province. Father Arndt translated it from the original Polish into German.—*Letters & Notices.*

The Life of Blessed Antony Baldinucci, S. J., by Rev. Francis Goldie, S. J., London, Burns and Oates, 1894, pp. 383. Price $1.60.

This is an original English Life illustrated by a reproduction of a portrait of the Saint—painted just before he entered the Society, and by a map of the portion of Italy which he evangelized. Like all of Fr. Goldie's works it is well written and very interesting. We could only wish that the remarkable miracle of the falling leaves, page 133, was given as related in the official "Informatio super dubio" of the Sacred Congregation. The shower of leaves lasted for the space of a *Miserere* and was stopped by the Blessed Anthony before the tree was "completely bare." Our readers will find the account as given by the Congregation in vol. xxi., p. 205 of the LETTERS.

The first fasciculus of the *Monumenta historica Societatis Jesu, nunc primum edita a Patribus ejusdem Societatis*, Madrid, 1894, has just appeared. It contains the *Vita S. Ignatii* and the beginning of the *Chronicon Soc. Jesu*, both by Father Polanco. The details are of the greatest interest and promise to make this new work the most important for the Life of our holy Father that has appeared since the *Cartas*. The editor is Father Velez, of Madrid.—*Letters & Notices.*

Betrachtungen der Exercitien des Heiligen Ignatius, von M. MESCHLER, S. J. Als Manuskript gedruckt, 1893. Druck von Friedrich Pustet in Regensburg, pp. 596.

These "Meditations on the Exercises" by Father Meschler, evidently the work of many years and of a long experience, in connection with "The Spiritual Exercises Explained," form probably the best and most complete work for those conducting retreats to Ours and especially to our novices. The author gives first a table in which is indicated the order of the exercises to be given to postulants, for the Long Retreat, and for the retreat of eight days at the close of the novitiate. This is followed by an Introduction to each of

these three retreats and a table of the Chapters from the Imitation ; then, just before the "Foundation," come "Considerations on the Introduction" consisting of three points: 1. We must make the Exercises; 2. We should wish to make them; 3. We can make them. Each point is proved by extracts from the decrees of the Congregations, the Bull of Paul III., and the Letters of the Generals. Meditations follow upon the "Foundation" and the Four Weeks. These meditations are applied to Ours especially. Thus, after the "Foundation" there is a "Development" showing how this consideration may be applied to the Religious and the Jesuit; after the meditation on "Hell" there is another on "The Hell of Priests and of Religious," etc. Throughout the book there are references to Father Meschler's "Spiritual Exercises Explained." As will be seen this work is exclusively for Ours and can be obtained not from publishers but from the Procurator of the German Province. We only regret that so valuable a work is not in Latin or English. Perhaps some one will be incited to translate it as it forms a valuable supplement to the "Exercitienbüchlein" translated at Woodstock several years ago and printed for Ours only by the Woodstock Press. Our thanks are due to the "Stimmen" for a copy. This work should not be confounded with another by the same author which we reviewed in our last number. That was a "Life of Our Lord" or as the writer calls it, "The Life of Our Lord in Meditation" and is published for all; this is a book solely on the "Exercises" and is exclusively for Ours.

Fundamental Ethics. An Ethical Analysis, conducted by means of Question and Answer. By WILLIAM POLAND, Professor of Rational Philosophy, St. Louis University. Author of "The Laws of Thought, or Formal Logic." Silver, Burdett & Company, Publishers, Chicago: Introductory price, 72 cents.

This volume contains a condensed treatise on the general philosophy of morals. It aims to give short, clear definitions, to make prominent the principles of practical ethical science, to illustrate abstract principles by examples of practical application, and to concentrate the attention upon the fact that there are fixed principles of conduct. The method of question and answer makes it impossible to escape giving direct attention to many important points too frequently accepted without examination, and thus gives to the subject a definiteness which students and instructors will appreciate.

BOOKS IN PRESS OR IN PREPARATION.

Benziger Brothers have in preparation "The Complete Ascetical Works of Father Grou," uniform with the "Interior of Jesus and Mary" already published. These works will be edited by Rev. Samuel H. Frisbee, S. J., of Georgetown College, who has had new translations made even of those volumes which have already appeared in English, as none of them were free from error. This is not always due to incorrect translation, for many of the French editions of Grou's works contain serious mistakes. In fact few authors have suffered so much from incorrect and unauthorized editions of their works as Father Grou. Although many of his works have been in print for nearly a century, it was not until 1865 that Father Cadres of Paris, after several years of labor, brought out the first correct edition of these works from the original MSS. Unfortunately almost all the volumes of this edition are out of print, so that it is impossible to-day to obtain, even in Paris, this correct edition of Father Cadres. What makes it worse is, that the old erroneous editions have been reprinted, and it is from these that some of Father Grou's works have been translated into English. Care has been taken to procure the correct French editions for the present translations, and labor spent in giving in English just what Father Grou wrote. This is the more important as there are in English editions of many of these works, gotten out by those who have had no regard for the original text, who have omitted portions of what the author wrote, "adapting every expression, as far as possible, so as to bring it into harmony with the Book of Common Prayer and Anglican Divinity." In some cases, too, the translators have not understood the French idiom, and they have thus made Father Grou say the contrary of what he wrote. From all this it will be seen that there is, indeed, need of a correct edition of these valuable works. The following are the volumes which are being translated :

1. "The Characteristics of True Devotion." Nearly ready.
2. "The Science of the Crucifix."
3. "The Science of the Crucifix in Practice." Translated from the French for the first time. The translation is finished and will soon be ready for the printer.
4. "Meditations on the Love of God, in Form of a Retreat." This translation is also the first one that has been made into English. It is finished, and is now undergoing revision.
5. "The Manual for Interior Souls." An entirely new translation from the corrected edition of Father Cadres. This work is nearly half finished.
6. "The Gift of One's Self to God."
7. "The Christian Sanctified by the Lord's Prayer."

8. "Spiritual Maxims, with Explanations." The first complete edition in English.
9. "The School of Jesus Christ." This will be also the first time that this, the chief work of Father Grou, has appeared in English in full.
10. "Moral Instructions Extracted from the Confessions of St. Augustin."

A work in two volumes called the "Watches of the Passion" is in forward preparation by Father Gallwey of the English Province. It was for the purpose of gaining a better acquaintance with the Holy Land that Father Gallwey made his pilgrimage to Jerusalem along with Father Villiger.

Whilst his "Galerie illustrée," was going through the press, Fr. Hamy got ready an interesting book that is to come out before long, on "Richesse des Jésuites avant leur suppression en France en 1762, d'après les papiers les plus secrets." Very likely, it will spread far and wide. Up to the present, every Jesuit is convinced that, in spite of the so-called great wealth of the Society, there was scarcely one house that could live on its income, without the help of alms or borrowed money. All believed it, few, if any, were able to prove it. Fr. Hamy has luckily unearthed some authentic documents, and his conclusions seem to be drawn from facts and figures that cannot be set aside.

For Our Librarians.—A great sale of rare and valuable books is likely to take place this year in Paris. It will consist of another portion of the well-known library of de Heredia. Last summer, the first part of it was sold by Keegan Paul, & Co., and some numbers realised, at the auction, fantastic prices. The History of the Province of Brazil, by Fr. Vellez brought £198, and 5 per cent. commission. A rather large pile of *mss.*, concerning Peru and Mexico, *litteræ annuæ*, *postulata* of several provincial congregations, along with the answer of the Generals, was sold at so high a price that not one of the fathers who are getting up libraries of Ours could find an opportunity to bid. Luckily, the bookseller who had got the lot, had the strange idea of dividing the whole into five sets and of asking only £70 for the two most valuable parts and £300 for the three less precious ones. So the Very Reverend Father General sent an order to buy and secure for the General Archives the "Acta Congregationis Provincialis Romanæ" (from 12 to 18 congregations) and the "Responsa Generalium."

A Suggestion to our Book Buyers.—Some of our fathers who buy extensively have come to a most desirable agreement. Whenever there is a sale, they write to each other, and the one who is willing to give the highest price, is

allowed by the others to go on bidding, without any competition on their part. Thus, for instance, there was a Buzelin, a rather scarce book, on the Ecclesiatical History of Flanders to be sold by auction, along with a good many other books at Louvain. Fr. Joseph Brucker named a sum, another a different one, and Fr. Louis Carrez the highest. The result was that, not one of Ours bidding against him, he bought the book for a trifle. How prices would soon come down in sales, were that agreement to become more general, and somebody appointed to buy for all!

ACKNOWLEDGMENTS. — We beg to return our most sincere thanks for the following Books and Periodicals which have been sent to us: *Le Jardin aux Roses de Notre Dame* par le R. P. Meschler; *Calendar of St. Francis Xavier's College, Calcutta, for 1891, '92, '93 and '94 with List of Distribution of Prizes for 1893*; from Rev. Raphael Galanti, Brazil, *Liçôes de Historia do Brazil; Compendio de Historia do Brazil; Catalogus Provinciæ Romanæ 1883*; from Père Riviére, Paris, *Moniteur Bibliographique, Fasticule IX*; from Rev. J. F. X. O'Conor, New York, *Jubilee Greeting to the Members of the League of the Sacred Heart of St. Francis Xavier's Church, N. Y.*; from Père Hamy, Paris, *Bulletin Bibliophile, Novembre-Decembre, 1893*; from Padre Simó, Manila, *Sociedad de San Vicente de Paul,—Apostolado de la Prensa*; from Rev. Thomas Gartland, Riverview, Australia, *Our Alma Mater.*; from Rev. Henry Hudon, St. Boniface College, Manitoba, *The School Question in Manitoba.*

Catalogues of the following Provinces, *Holland*, *Venice*, *Ireland*, *Canada*, *New Orleans*, *Lyons*, *Turin*, *Missouri*, *Austria-Hungary*, *Belgium*.

ANSWERS TO QUERIES.

XIII. We have received two answers to this Query. Padre Villada thinks that we can safely use the old privilege of gaining a plenary indulgence every time we recite the rosary "posse nos tuto in præsens frui indulgentiæ plenariæ privilegio pro recitatione coronæ sex decadum concessæ." His reasons, however, do not satisfy everyone, for a theologian of great authority and much experience in these matters writes as follows: "Plene porro consentio iis, quæ ipse in WOODSTOCK LETTERS (Dec. 1893) pag. 480 dicis; multo enim melius est retinere illa quæ certa sunt et omnibus communia quam asserere et quærere singularia quæ fundamento solido carent." . . . The *surest* way then is to be received into the Confraternity of the Rosary by a Dominican or one having the power from them. The indulgences are the greatest known, five years and five quarantines, for each Hail Mary. Where there are no Dominicans any of our fathers may receive the faculty of receiving any one into the Confraternity and blessing beads with the Dominican Indulgence, by applying to the provincial Rev. Father Higgins, 871 Lexington Ave., New York City.

Answer to Query XIV., page 498, Dec. 1893.—Among several documents in which the subject is treated, there is:—1. A celebrated Letter of Very Rev. Fr. Beckx (July 1854) to the Earl of Thun, when this gentleman was a Minister of the Austrian Empire.—2. Some years ago a Spanish Father, whose name is Pablo Hernandez, published a Book entitled "La educación," in which some good notes about our "Ratio" may be found.—3. I might mention a pamphlet, which came out also in Spain, under the very title of "Ratio Studiorum," written by Fr. Nonnell. These two Spanish Fathers belong to the Province of Aragon.

About the history of the "Ratio" I have no information so far, but if I write to Oña (the Collegium Maximum of the Province of Castile), I hope to get something which may satisfy your wishes. Fortunately I happen to know Fr. Urráburu (the Rector there) and Fr. Mendive. If not both, at least the latter, went to Rome, when the Commissioners for the arrangement of our Studies were called by Fr. Beckx after the General Congregation of 1883. They will therefore be able to give valuable information about the matter. I have reason to believe that in some of the proposed changes drawn up and presented to the General by the Commissioners, several interesting facts regarding our "Ratio" were brought to light. —*From Rev. Vidal Marin* of Prov. Toletanæ, St. Beuno's College, England, March 19, 1894.

The following volumes have been so far employed by the Woodstock Academy for the Study of the Ratio. The Academy will be grateful for additional names and references.

A. *Books defending or praising our Ratio.*

1. Histoire Religieuse, Politique et Littéraire de la Compagnie de Jésus, par J. Crétineau-Joly—Poussielgue-Rusaud, Paris, and Pélagaud, Lyon, 1851—Vol. 4, c. 3.

2. The Studies and Teaching of the Society of Jesus at the Time of its Suppression, 1750–1773. Translated from the French of M. l'Abbé Maynard—John Murphy & Co., Baltimore, 1855—Introduction and c. 4.

3. Die Reform unserer Gymnasien—P. M. Pachtler, S. J., in "Stimmen aus Maria-Laach," Vols. 16, 17, 18, 19.

4. Les Jésuites et l'Education, par Albert de Badts du Cugnac—Desclée, de Brouwer & Cie., Lille, 1879.

5. Les Jésuites Instituteurs de la Jeunesse française au XVIIe et au XVIIIe siècle, par le P. Ch. Daniel, de la Compagnie de Jésus—Victor Palmé, Paris, 1880—cc. 1, 6, 7, 11, 12.

6. P. Josephi Kleutgen, S. J., de Scholarum Institutione Pristina et Recenti Disputatio—Lethielleux, Parisiis, 1889—cc. 2, 3, 6.

Ueber die Alten and die Neuen Schulen, von Joseph Kleutgen, S. J.—Theissing'sche Buchhandlung, Münster, 1869.

7. Loyola and the Educational System of the Jesuits, by the Rev. Thomas Hughes, of the Society of Jesus, Scribners, New York, 1892—Part 2.

8. Commentarius in Decem Partes Constitutionum Societatis Jesu, Opus Manuscriptum Composuit Augustinus Oswald, Societatis Jesu Sacerdos—Desclée, de Brouwer et Socii, Insulis, MDCCCXCII—p. 254 and pp. 279 to 283.

B. *Historical.*

1. Crétineau-Joly, vol. 4, c. 3 and vol. 6, c. 8.

2. Il Ratio Studiorum Adattato ai Tempi Presenti, ossia Esposizione Ragionata di alcune Modificazioni che, Salva la Sostanza del Ratio Studiorum, Potrebbero Introdursi nell' Insegnamento Letterario di Nostri Collegi d'Italia, affine di Renderlo più Efficace nell' Ottenere lo Scopo delle Nostre Costituzioni—Proposta all' Esame e al Giudizio dei Superiori e dei Padri della Compagnia di Gesù, dal P. Enrico Vasco, della Medesima Compagnia. Roma, 1851, Presso la *Civiltà Cattolica*, Part 2, cc. 5, 6, 7.

3. Daniel, cc. 2, 3, 4, 5, 8, 9, 10.

4. Ratio Studiorum et Institutiones Scholasticæ Societatis Jesu per Germaniam olim Vigentes, Collectæ, Concinnatæ, Dilucidatæ a G. M. Pachtler, S. J.—Hofmann & Co., Berlin, 1887—vol. 2 especially.

5. Notes on the Ratio Studiorum—Woodstock College, 1889—Part 1.

6. Hughes, cc. 8, 9, 10.

7. Oswald, pp. 270 to 279.

C. *Explanatory.*

1. Ordo Domesticus Magistrorum Provinciæ Flandro-Belgicæ Societatis Jesu, Prælegendus Singulis Annis in Triclinio Initio Studiorum—Apud Joannem Paulum Robyn, Antverpiæ, MDCCXV.

2. Josephi Juvencii Ratio Discendi et Docendi—Apud Aug. Delalain, Parisiis, 1809.

3. Manuel des Jeunes Professeurs—Poussielgue-Rusaud, Paris, 1842—Contains the New Ratio and :

a) Paræsenesis ad Magistros Scholarum Inferiorum Societatis Jesu, Scripta a P. Francisco Sacchino, ex eadem Societate—pp. 3 to 108.

b) Instruction pour les Jeunes Professeurs qui Enseignent les Humanités, par le P. Judde, de la Compagnie de Jésus—Part 2, pp. 381 to 439.

c) Instructio pro Magistris Societatis Jesu—pp. 467 to 469.

d) Observations Relatives à la Bonne Tenue d'un Pensionnat—pp. 3 to 20 at the end.

4. Thesaurus Magistrorum Scholarum Inferiorum Societatis Jesu—C. Poelman, Gandavi, 1880.—Contains the New Ratio and :

a) De Recto Modo Agendi Nostrorum cum Discipulis præsertim Convictoribus, pp. 3 to 23.

b) Instructio pro Magistris, pp. 27 to 43.

c) Ratio Discendi (abbreviated) et Docendi, pp. 45 to 127.

d) Instruction pour les Jeunes Professeurs, pp. 203–300.

e) Avis du P. Barrelle sur l'Education de la Jeunesse, pp. 303 to 313.

5. Daniel, cc. 7, 8.

6. Pachtler, Ratio, etc., vol. 2—Ratio of 1586, of 1599, of 1832.

7. Vasco, Part 1, cc. 1, 2, 3, 4, 5, Part 2, cc. 1, 2, 3, 4, 8 and Parts 3 and 4.

8. Course of Studies for the Colleges of the Missouri Province of the Society of Jesus—St. Louis, 1887.

9. Revision of last, 1893.

10. Modus Explicandæ Prælectionis pro Scholis Inferioribus Societatis Jesu.

11. Notes on the Ratio, Parts 2 and 3.

12. Catalogues of American Colleges and Prospectuses of the Colleges of Valladolid (1888 and '89) and Tudela (1890), and of the University of Bilbao (1888).

13. Hughes, cc. 6, 7, 11 to 18.

14. Oswald, pp. 258 to 270.

15. Reglamento Interior para los Collegios de 2ª Enseñanza de la Provincia de Castilla—Oña, 1892.

16. About Teaching, in the WOODSTOCK LETTERS, 1892, vol. 21, p. 161.

17. Management of Christian Schools, by the Brothers of the Christian Schools—O'Shea, New York, 1893.

XVI. De dramaturgis S. J. sic potest responderi; The fullest answer, as yet possible, to this Query can be found at the end of the Third Volume of De Backer's "Bibliothèque des Ecrivains de la Compagnie de Jésus," table Méthodique, Col. XLV. Auteurs dramatiques. Programmes de pièces, where a complete alphabetical list is given of such authors. The greater number of these should be looked for in the five volumes of Père Sommervogel's "Bibliothèque" which have been published.—*From Père Cooreman, Louvain.*

To Query XVII., page 499, ibid.—As regards the last question referring to the miracle related by Fr. Coloma, I only know that which is mentioned by Fr. Daubenton, and a similar one which is told by Fr. Perrone in his Treatise "de Vera Religione," in a note to n°. 187 (Edit. 1838, Louvain). As to the case which is supposed to have happened with Card. Wiseman, it seems to be apocryphal.—*From Rev. V. Marin.*

QUERIES.

XVIII. What was the character of the book called "Pontani Progymnasmata"?

XIX. Is there any authority in the Ratio for the reading of authors at sight in class?

XX. Are there any other such books in existence as the "Ordo Domesticus" mentioned on p. 151?

XXI. May a scholastic of the Society who has not yet received any orders wear the maniple when acting as sub-Deacon? Has he this privilege after he has received minor orders?

OBITUARY.

Father Charles H. Heichemer.

Fr. Charles H. Heichemer departed this life Oct. 21, 1893. For several days he had complained of an acute pain in his left side, but the attending physician apprehended no fatal turn in the disease, as the action of the heart was normal. During the night of October 20, the physician was called twice, and remained for an hour. On leaving at 5 o'clock in the morning of October 21, he was quite satisfied with the condition of the patient, and those of the community who went to see him were equally pleased with the favorable symptoms. About 10 o'clock in the morning he was resting quietly; a quarter of an hour later he was found lying on the floor apparently dead. The fathers were hurriedly summoned, and, as there seemed some slight signs of life, Extreme Unction was administered. It was the opinion of the physician that the immediate cause of death was apoplexy. The suddenness of this taking off was a great shock to the community; still all felt he was well prepared. The life of Father Heichemer had been an edifying one, and he celebrated holy Mass the day before he died, having been to confession that morning.

The subject of this notice was born in Bavaria, July 31, 1836. When very young he came to America and engaged in business in northern New York. His financial ability was soon manifested in the success of his career, but he was not satisfied with his surroundings. He felt that God had called him to higher things, and at considerable sacrifice he determined to prepare himself for the Society. Like our holy founder, he was not discouraged by reason of his age, for he was thirty years old when he began his Latin studies under Father Bally at Goshenhoppen. Difficulties of an insurmountable character for the average student he overcame in a short time; on July 25, 1867 he was admitted as a novice in Frederick. His stay there was remarkable for honesty of purpose and conscientious compliance with the rules. It was not necessary to live with him long to find out this fact. His whole life was of this character; he had given himself to the Society; for it he wished to labor; to keep its rules was his end and aim.

After his ordination at Woodstock in 1876, he was re-appointed the assistant procurator of the Province, and in this office he remained for two years. In 1878 and 1879 he was Spiritual Father and operarius in Trinity Church, Boston.

For three years (1879–1882) he was superior at Bohemia in Cecil County, Maryland. At the end of this time he assisted the procurator of the Province until 1883, when he was made minister in Boston College and operarius in the church. After the third probation he was sent to Whitemarsh, Maryland, and there for four years labored most successfully; under his management the church was greatly improved and a fine residence built. His tact in dealing with the people and his success in collecting money at Whitemarsh, where that article is scarce and much thought of, showed unusual ability, which attracted the attention of superiors, who had already become aware of his talents in other spheres.

The last four years of Father Heichemer's life were spent in the service of the Province. They were certainly years of hard work and sacrifice. His only thought was to advance the interests of the Province, no matter how much toil and anxiety they demanded. But it might be said that not only as procurator of the province, but in every work in which he was engaged, he showed the deepest interest. Actuated by supernatural motives, he considered no exertion too great when duty called him. His success in the temporal affairs of the Province was very satisfactory.—R. I. P.

Father Anthony F. Ciampi.

In the Providence Hospital on Friday, November 24, 1893, died Father Anthony F. Ciampi, in the 77th year of his age and the 61st year of his entrance into the Society.

He was born in Rome on January 29, 1816, of pious parents. As a boy and young man his gentle manner endeared him to everyone. It was no wonder then that the years of study so devotedly attended to by him should be ended by a religious vocation, and that this should seek its perfection in a foreign mission.

When Fr. Ryder with the permission of Fr. General, asked the young students in the Roman College to join him for the mission of N. America, young Br. Ciampi was one of the first to offer himself. With seven other companions he came to America, and having finished his theological studies was ordained priest and immediately applied to the services common to priests in the Society.

After being minister in various houses and missionary in various residences, he was deemed worthy to govern as Rector of Holy Cross College for two terms. When the college was destroyed by fire his simplicity and sense of duty were singularly exemplified. That morning he had received from a mother of one of the students a gold dollar as a present for her son. When he came to the district where the mother resided he returned the dollar to her, saying: in the excitement of the fire he had forgotten it. "No wonder that you should,

dear Father," she replied, "but I wonder that you should now think of so little a thing as this, when you have suffered so much greater loss. Mine would have been nothing had you forgotten it entirely." When the college was rebuilt he resumed his office for another term. During this time, as well as before, he endeared himself to the Ordinaries of the diocese from which the most of his pupils came, and whither he had come to beg for his ruined house, and was employed by them in various offices for which his attainments in theology and literature fitted him in an eminent manner.

After his terms of office expired, he was a missionary in Maine, Massachusetts, and Rhode Island, but principally in Maryland and the District of Columbia. He everywhere made hosts of friends and commended himself to superiors and the people by his zealous attention to duty, carefully preparing his sermons, a difficult task for a foreigner, yet so faithfully fulfilled that few knew of the difficulty. He was so attentive to the sick and infirm, especially the poor, and so assiduous in the confessional that his reputation for sanctity was universal.

When obliged from infirmity of body to withdraw from active work, he was always ready to hear the confessions of the callers, and there were many every day in his last mission at St. Aloysius, Washington. When not employed in this labor of love for the neighbor his devotion to our Blessed Mother always put in his hands her Rosary, which anyone could see him reciting devoutly and with great recollection in the corridor before his room, many times during the day. At last mind yielded to the infirmity of body and he was compelled to yield to the great destroyer. Weakened in mind and body he passed away in this condition governed by his simplicity of faith even to the last.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From Nov. 15, 1893 to April 15, 1894.

	Age	Time	Place
Fr. Anthony F. Ciampi.....	77	Nov. 24	Washington, D. C.
Br. Joseph Brenner.....	42	Dec. 23	Prairie du Chien, Wis.
Mr. William Venn.....	22	Dec. 26	" " "
Br. John McElroy.....	81	Jan. 15	St. Mary's, Boston.
Fr. Florentine J. Boudreaux.....	72	Jan. 30	Chicago, Ill.
Fr. Patrick S. Murphy.....	39	Feb. 7	Frederick, Md.
Fr. Henry J. Votel.....	41	Mar. 6	Florissant, Mo.
Mr. Francis Simonitsch.....	18	Mar. 19	Los Gatos, Cal.

Requiescant in Pace.

VARIA.

Australia, St. Ignatius' College, Riverview, Sydney.—On December 5th, the annual distribution of prizes to the students of St. Ignatius' College, Sydney, by the Governor of New South Wales, Sir R. Duff, took place at the College. The *Sydney Herald* thus describes the proceedings:—

His Excellency the Governor and Lady Duff, Mr. Arthur Galton, private secretary, and Sir George Dibbs, proceeded to Riverview in a steam-launch. A second steam-launch conveyed a select few, whilst a special steamer which left Lime Street wharf was crowded with visitors, and the ordinary ferry-boat leaving a quarter of an hour earlier was almost as crowded. Besides these passengers numbers of visitors reached the institution by other means, so that altogether there was a very great gathering. No time was lost after arrival in commencing the business of the day, and very quickly the large college theatre or concert-room was filled to overflowing. On arrival at St. Ignatius' the Governor was received by the principals of the college, and escorted to the hall, the orchestra, which was under the direction of Herr Pechotsch, playing the National Anthem. The following gentlemen were amongst the visitors:—Mr. H. Copeland, Minister for Lands; Mr. R. E. O'Connor, Minister for Justice; Mr. T. M. Slattery (K.C.S.G.), Minister for Mines and Agriculture; M. d'Aunet, Consul for France; Colonel Bell, U.S. Consul; Dr. Higgins, Auxiliary Bishop of Sydney; Dr. Murray, Bishop of Maitland; Dr. Byrne, Bishop of Bathurst; Dr. Doyle, Bishop of Grafton; the Very Revs. P. Keating, S. J. (Provincial of the Jesuits); John Ryan, S. J. (Rector of the college); and J. Dalton, S. J.; Sir Patrick Jennings, Colonel Roberts, Messrs. L. F. Haydon and T. Dalton, Ms.L.C.; W. P. Manning (Mayor of Sydney); D. Donnelly, Ms.L.A.; and B. M'Bride (Mayor of Hunter's Hill).

The Rector read an address to his Excellency.

His Excellency, who on accepting the address, was greeted with prolonged cheers, made the following reply:—To the Very Rev. the Rector, the masters, and the students of St. Ignatius' College, Riverview. Father Rector and gentlemen—It gives me much pleasure to come among you to-day, and to show my appreciation of your generous labors in the cause of education. These labors, I am sure, need no encouragement from me, and I can only hope that now and always they will obtain as excellent a result as they deserve. I congratulate those to whom I am about to present the rewards of their industry and good conduct; and I trust their merits here will be an earnest of their success and usefulness when they leave these walls for a larger sphere of ac-

tion. I accept your cordial welcome to myself as the representative of her Most Gracious Majesty the Queen, towards whose throne and person I am rejoiced to hear your expressions of genuine and constant loyalty.

A dramatic and musical programme was then rendered by students of the college.

The Rev. Father Murphy, Prefect of Studies, read the annual report, which stated, among other things:—"All the candidates sent up by the college for the University matriculation and for the senior and junior public examinations have passed except two. In matriculation Gregan M'Mahon obtained the first place in first class Latin honors, and obtained also honors in Greek and French in the second class; Michael A. Casey obtained honors in the second class in French and in the third class in Latin; and James M. Roe obtained mathematical honors in the second class. In the competitive examinations, held at St. John's College within the University, scholarships were again this year won by three of our pupils—Gregan M'Mahon, James M. Roe, and Michael A. Casey. In the Senior Public Examination all our candidates passed. Two of the four—Joseph Haydon and John M'Evoy—obtained matriculation passes, and thus qualified also upon this examination for entrance at the University to the Faculties of Medicine and Science and the Department of Engineering. In the Junior Public Examinations also all the candidates presented by Riverview have been successful. Four of our pupils—George C. Dow, Bertie M'Evoy, Richard Lonergan, and Ewen Cameron—obtained matriculation passes. George C. Dow has won the rare distinction of an 'A' or first-class pass in all the seven subjects of examination, and obtains besides first place of all the 1,646 candidates in English. Bertie P. M'Evoy obtains a pass with six 'A's' and one 'B,' and obtains the University Medal for English, and is *Prox. Axcess.* for the University Medal in Greek."

His Excellency then presented the awards to the various prize-winners, accompanying each presentation with a word of congratulation. At the conclusion of this part of the proceedings, His Excellency, who received quite an ovation on rising to speak, said:—Considering that this institution is not yet 14 years old, I think the progress you have made is marvellous, and reflects the greatest credit on the managers and the teachers who so nobly devote their time to the cause. The youth who comes here for education may truly say: "The lines are fallen unto me in pleasant places." He will find a college with the most beautiful natural surroundings. He will have the means of obtaining a sound education in any branch of literature and science. He has cricket and other manly games for his amusement. He may join the cadet corps and learn to be a soldier. He has an unrivalled scope of waters for boating. If his ambition be the Woolsack he can acquire eloquence at the debating society. Looking at the position all round, when I contrast it with many students who pass much of their time in smoky towns, I must repeat, in the words of the Psalmist, "Your lines have fallen in pleasant places," and I am glad to see that you seem to have taken advantage of them, because the

report of the Prefect, showing your success at the recent examinations, is far more eloquent than any laudations can possibly be. Now I have been asked to say a word to the students before they separate for the Christmas vacation. I congratulate them on the work they have accomplished. I hope all those who have obtained prizes will regard them as an encouragement for greater efforts next half. You will put your books aside, for some days at least, but I am sure you will take to some of them before you have been long away from this seat of learning. You will realize the truth of the words put into the mouth of Prince Henry, in that play which we have seen so well produced: "If all the year were playing holidays, to sport would be as tedious as to work," and realizing that, you will not, I am sure, allow your sport to become tedious. The man who truly enjoys his holiday will find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." That is the true spirit in which to enjoy your holiday. When you return to pursue your studies you will do so with renewed energy, and with determination to uphold the character of St. Ignatius' College. Remember always that the future belongs to you. The present generation must soon pass away, and in every calling we must have men of the rising generation to take their places. If Australia is to go forward, as she has hitherto done, it must be largely due to the conduct of the generation who are now entering manhood. I am sure this reflection must impress you with a sense of your responsibility, and make you work with a desire to become more useful citizens of the land of your birth and a credit to this institution.

The Work of the Jesuit Fathers in Australia, a glimpse of which is afforded by the abbreviated report which appears above of the proceedings at St. Ignatius' College, Sydney—when, on the occasion of the annual distribution of prizes at that great educational institution, His Excellency the Governor of the Colony, Sir R. Duff, was present and addressed some words of wise advice to the students—is undoubtedly of a kind to arouse feelings of pride and admiration in the breast of every friend of the Society of Jesus. Further light is, however, cast on the results achieved by the Fathers of the Society by a handsome publication which has just reached us, containing a description, illustrated by well produced engravings of the college just referred to. It appears that so recently as February, 1880, the Jesuit Fathers obtained possession of what was known as the Riverview Estate, 120 acres in extent, situated about four miles from the city of Sydney, on the Lane Cove River, an arm of the sea, and possessing a water frontage of one mile and a half. On a lofty plateau, two hundred feet above the river, the good priests decided to erect a splendid college after designs prepared by the well known Sydney architects, Messrs. Taplin, Gilbert, and Dennehy. Up to the present no less a sum than £40,000 has been expended by the Society on the college and the grounds about. It is interesting to know that besides pursuing the ordinary curriculum of such institutions, the students of St. Ignatius' are afforded every opportunity of perfecting themselves as citizen soldiers, the Government of

the colony having, in 1885, authorized the formation of a Cadet Volunteer Corps amongst the pupils. Not only do the Government arm and accoutre the corps, but they also supply a full supply of ball cartridges, and have granted a commission in the Australian military service to one of the Fathers, who holds the rank of captain and is responsible for the drill, discipline, and efficiency of the young soldiers. In the college grounds an excellent rifle range has been provided, and it may be taken for granted that, should the liberty or independence of Sydney ever be threatened, the boys of St. Ignatius' will do justice to the lessons of patriotism and soldierly virtue which they are receiving within its walls.—*Irish Catholic*, Jan. 20, '94.

***Austro-Hungarian Province**, Innsbruck.*—Some improvements have been made here during the present year. The Infirmary has been changed to the middle of the building, and five comfortably furnished rooms, connecting with each other, are at the disposal of the infirmarian. A balcony has been built the full length of the old Nicolaihaus on the interior of the court, and one half of this veranda is roofed and walled with glass, so that the sick may have exercise even in winter. Four new bath-rooms with hot and cold water, and arrangements for a shower-bath in each, have also been completed.—There has been a falling off in the number of students of Innsbruck University, partly owing to the great strike of last year, partly to the severity of some professors in the examinations. All the faculties have been reduced in numbers except that of Divinity, where there is an increase. The Medical Faculty has lost over a hundred students, though it has superb new buildings, and is more favored by the state than any other faculty.—There are 42 Americans studying theology this year, of whom 6 are scholastics of the Missouri Province.

The Colleges.—As the colleges of Austria do not publish annual catalogues, it is difficult to give the exact number of students. The following is, however, very near the true figure. At Linz 200; Mariaschein 250; Szatmar 80; Kalocsa 550; Travnik 130; Kalksburg (Nobles 180, Commoners 30) 210. Of these but two are colleges in our sense of the word—Kalocsa and Kalksburg. Linz, Mariaschein, and Travnik are preparatory seminaries of the Bishops, something on the plan of St. Charles' College, Maryland. Szatmar is only a *convictus*, the students attending the classes of the State Gymnasium. Kalksburg is a College of Nobles. This year, however, they have begun to admit commoners. The buildings where the untitled boys lodge are separate, but the classes are in common. Besides these colleges, Ours direct three theological seminaries, Innsbruck, Serajevo and Klagenfurt. The Bishop is building a preparatory college at the latter place, which it is said he will entrust to the Society.—It has been officially announced that Ours will discontinue the college at Linz in a year or so. The reason is that the Bishop is building one himself, and as there is not room for two, Ours are retiring gracefully from the field.—The Austrian Province has decided to relinquish the Mission of

South Australia. Whether some other province will take its place, I could not learn.

Visit of the Emperor.—At the end of September, Emperor Francis Joseph came to Innsbruck to unveil the statue of Andrew Hofer, the Washington of Tyrol, and remained here three days. As he had not visited Tyrol officially in many years, the Tyrolese determined to make the event memorable. Besides the usual triumphal arches and flags, all the manhood of Tyrol turned out in national costume to honor the occasion. The enthusiasm was literally indescribable. No prince in the Middle Ages could ever have awakened greater manifestations of loyalty in his faithful retainers. Those who think that passionate devotion to a monarch is a thing of the past should spend a few weeks among these hardy mountaineers. And it must be confessed that the reign of the House of Hapsburg in Tyrol for the last five hundred years has been one long record of benefits to the church and people. The Emperor was moved to tears as the pageant swept by the palace, under a shower of flowers and vocal with the oft-repeated *Hoch !* In the course of his address the Kaiser said: "I know that there are such things as manufactured enthusiasm and purchased cheers; but no one can doubt the truth and depth of the present manifestations. The unbought loyalty and heartfelt devotion of my noble Tyrolese have made this day an era in my life." After the Emperor had unveiled Hofer's statue, the Archbishop of Salzburg dedicated it, and amid the thunder of cannons from the heights around, four mitred abbots entoned the *Te Deum.* To an American the whole celebration seemed a dream, in which the knighly effigies on the tombs in the churches, and the figures in the ancient pictures had suddenly come together to hold a mediæval revel. At the audience given to the high and mighty of the clergy and laity, the Kaiser spoke in the highest terms of the salutary influence of the priesthood on the people. When our Father Rector was presented, he informed the Emperor that he was superior of the largest theological seminary in the whole Empire. "You say too little," said the Emperor smiling, "you should add—the most celebrated and the best." This he said looking around at the assembly, and speaking with a loud voice, as if to impress the fact on those present. Considering the danger that always threatens the Jesuits in European countries, I may say—*forsan et hæc olim meminisse juvabit.*—*From Mr. Fanning.*

Stella Matutina College, Feldkirch. — In this college of the Society there is an institution which may be a novelty to many. The boarders are divided into two classes according to the pension they pay; that for the "upper ten" being $200 a year, and that for their less wealthy fellow-students $160. As far as the *Ratio* goes they are on the same level; but the line of demarcation is drawn in the rations, study-halls, dormitories, and playgrounds, which are all different. The system has been worked upon for a length of time, and with such satisfaction that there is question of introducing it into our very aristocratic College of Kalksburg, near Vienna. Another novelty is in vogue in our Colleges in Spain, of receiving and attaching a

number of poor boys to each Division, making them do various menial services for their keep and giving them no place of equality with the regular boarders except in the class-room, where they generally show their superiority.

Belgium.—The number of students in the thirteen colleges of the Belgian Province at the beginning of this scholastic year was 6507, an increase of 200 over those of last year at the same time. Namur, the only college having a course of philosophy, has 68 philosophers. Bruxelles and Liege have the largest number of students, 886 and 858 respectively. Of the 6507 students 954 are boarders, 578 half-boarders, 4975 day scholars. As regards the different courses 3320 are in the Latin Course, 1438 in French, and 1600 in the elementary course, while 149 are in the Superior Course of philosophy, Natural Sciences, or Higher Mathematics.

Louvain.—A fire broke out on Mrach 7, Feast of St. Thom. Aq. at 10.25 P. M. Some neighbors by kicking on the front door and shouting as loudly as they could, woke the community. The fire had just started; for a few students, who had passed by but a few minutes before, singing "Frére Jacques, dormez-vous?" had not noticed it. Owing to the prompt action of our Minister, Fr. de Wouters, aided by a few scholastics, among whom two Irishmen and an Australian were conspicuous, the fire was soon mastered. The police force, which is at the same time the fire-brigade, was on the spot at 10.40 P. M. All the while, the scholastics were saving the chemical substances, the collections of natural science, the physical instruments, etc. At 12.30 P. M. the fire was out. The damages by fire and water will amount to about $1000 (5000 francs). The fire originated in the chimney of a small furnace in the chemistry class-room, where distilled water had been prepared during a great part of the afternoon. The professor of chemistry went at 8.30 P. M. to see whether everything was all right and did not discover anything unusual. From the chimney the fire was communicated to the beams close to it, and so on to the roof. I record only one little incident, viz., the fact that a philosopher, notwithstanding all the noise, kept on sleeping very soundly and did not know anything of the fire.

The workmen have begun to dig the foundations of the theologians' new class-room. The old one is too small to accommodate the increasing numbers. There are about 80 externs—religious of other congregations—who come to our scholasticate for their philosophy or theology. All, except one, follow the short course. Two of Ours teach at the American College; one in Moral Theology, the other in Scripture.

Mons.—The plans for the rebuilding of the burnt part of the college have been sent to V. R. Fr. General. As soon as they will be returned and duly approved, the men will begin their work. It is hoped that the new building will be ready for the beginning of the next scholastic year.

Antwerp.—We are glad to inform our readers that the widely spread report of our college at Antwerp being burnt down is not true. It is true, that a wing of St. John Berchmans' College, at Antwerp, was destroyed by fire. This college is an Archiepiscopal Institution, started about two years ago by the Cardinal Archbishop of Mechlin, and is exclusively under the management of secular priests. The name of the college may have led to a misunderstanding abroad, as it often does even in Belgium.

Congo Mission.—Fr. Van Henckxthoven, Superior of the Congo Mission, has left his companions at Kimoenza and has made a new settlement at Mukisanti, at the intersection of the Inkissi River and the projected railway from Matadi to Leopoldville.

Die Katholischen Missionen for March contains a lengthy and appreciative account of the life and labors of Father Constantine Lievens, S. J., who died at Louvain, Nov. 7, '93, at the early age of thirty-seven. During the five years he was on the mission among the Khols in Western Bengal it is estimated that he baptized as many as 25,000 pagans.

***Boston,** The College.*—The retreat given to the students by Father Fulton was eminently successful. The boys were delighted and edified. Father Fulton paid them a public compliment on their punctuality and attention, and told them he had never met better boys. The interest in the various societies and sodalities is growing daily more and more intensified.—We are pleased to state that interest in Dramatics is steadily increasing. The society has determined to hold special meetings once a month. These meetings will be open to the entire school, and will be prepared for with a view of exciting a more general interest in the work of the society. The program for the first meeting is: *Debate*—Resolved "that the Dramatic Society has been detrimental to the College Plays." *Essay*—"On Acting." *Speech*—Selected. *Scene*—"Merchant of Venice," Act IV. Seene I. *Criticisms.* The "Stylus" has questioned the utility of the Dramatic Society on its present lines; hence, the above subject of Debate was chosen for the Public Meeting. "King Robert of Sicily" by the younger students, which was to have taken place during Easter Week, has been postponed until the first week in May. This was necessitated by the fact that a week or so ago Thomas F. Sullivan who is to enact the role of "King Robert," fell and broke his arm. The students of the collegiate classes have re-established the "Stylus," which was discontinued above five years ago. It is published monthly, and at present there is no difficulty in filling sixteen pages with college news and essays. The work is so distributed that no student is called on to contribute more than two columns monthly. The more important work of the class-room consequently is in no wise injured. The Alumni have welcomed the new "Stylus" enthusiastically.—*Letter from Mr. Boone.*

The Church.—The Young Men's retreat was most successful. All the elements combined harmoniously to bring this about. The preacher, the partie-

ipants in the sacred music, the phenomenally fine weather, the Committee on retreat, all contributed their share and deserve the gratitude, not only of the association, but of the many young men and old, who availed themselves of this week of grace for their religious amelioration. The V. Rev. Fr. Provincial, Father William O'B. Pardow, S. J., certainly had a most practical demonstration of his absorbing oratory, as the array of bearded faces was not confined to the pews, but gradually occupied every available space of the Church. The calculation is that there were about fifteen hundred participants. And this, be it remembered, when the young men of St. James' parish were being addressed by the Paulist Fathers, and our other neighbors of St. Francis de Sales had only a month ago had a similar retreat. We subjoin the series of discourses: Sunday, March 11, "The Life of the Soul;" Monday, March 12, "The Battle for God;" Tuesday, March 13, "The End of the Struggle;" Wednesday, March 14, "The Weighing of the Works;" Thursday, March 15, "The Prison House of God;" Friday, March 16, "The Father's Home."

The Mass for the general Communion was set for 7.30 on Palm Sunday. Although many of the members had to come from great distances,—one actually walking all the way from Revere,—they were bound not to be derelict at this solemn hour. Needless it is to speak of the inspiring spectacle which this mass of earnest and devout men, still in the flush of youth or ripened and respected in years, presented as they knelt at the communion rail.

After the Thanksgiving, the committee had prepared a simple and sufficient luncheon which was partaken of in the College gymnasium. Strolling up and down, whilst disposing of their sandwiches and hot coffee, the members enjoy this annual meeting of old friends, devoid of formality, whilst the conscience, too, is light and joyous, its duty discharged and holier purposes conceived afresh—more than they do their most elaborate reunions. Since the Y. M. C. A. of Boston College gives such certain evidence of its solid Catholic character, have we not reason to feel proud of it, and offer it our warmest congratulations?—The Association although not quite escaped from its teens, has already found its historian. In the *Brochure* published as a souvenir of the late Reunion in Mechanics Institute, we have not only the narrative of events connected with the Y. M. C. A., but a picture gallery which we think unrivalled in every respect. If above, we have had occasión to compliment the gentlemen on their asceticism, we are now justified in paying a tribute to their æstheticism. The volume deserves widest distribution throughout this country and also in Catholic centres abroad.—*Condensed from the Church Calendar.*

League of the Sacred Heart.—The First Friday of March, Fr. Zulueta's, S. J., "Choral Devotions" were introduced. A full church gives hope that congregational rendering is a surer way to recommend devotion to the Sacred Heart. We have introduced an emblem of recognition for the Associates in the form of a button worn in the button hole by men and by a pin attach-

ment by women. Its features are an enameled surface with a central heart in red; "thy kingdom come" arranged in the outside circle in blue; the letters L. S. H. on the three arms of a white cross breaking the outside blue circle; and the monogram, I. C., Immaculate Conception, on the remaining arm of the cross. The associates are proud of their emblem, and have many occasions, in answer to inquiries, to explain what is the League of the Sacred Heart.

California, The New Provincial.—Rev. Fr. Sasia left New York early in November via Havre for Fiesole. On the voyage he was severely injured in the thigh by a falling spar which kept him confined in a Paur Hospital for a whole month. After spending two weeks with V. R. Fr. General he was proclaimed Provincial of our Province of Turin on January 14, after an absence of more than 25 years from his native land. The loss to our mission of such an active and efficient laborer is only compensated for in the hope that he will be even better able to advance its interests and those of the whole Province in the higher position he now occupies.

St. Ignatius College.—During the severe business depression prevailing through the winter, flocks of poor people came to the college for help. At one time, for many days together, they numbered 350 or 400. The brothers had orders that none should be sent away unaided. That the fathers could help so many at the doors of the college and many more at their homes, despite the very hard times and the fact that the college tuition is now free, is only another argument, if such were needed, that the very best of securities is a loving trust in Divine Providence. The college boys entered with zest into the efforts of the fathers for aiding the distressed and brought clothing and provisions capable of filling several wagons. At present things are looking more promising.

Santa Clara.—Fr. Riordan, our Rector, and Fr. Culligan the Minister, are making some very desirable improvements around the college. The boarders have increased by about 15 or 20 since Xmas. The prospect for next year is promising. There is a plan, hardly yet matured, of having a Santa Clara College day at the Mid-Winter Fair in San Francisco. It may take the form of joint Commencement Exercises with St. Ignatius College.

Canada.—Very Rev. Father Renaud, Superior General of the mission left Montreal for Fiesole, at the beginning of March, having been summoned thither by Father General. Father George Kenny, Superior at Guelph, is acting Superior General during Fr. Renaud's absence.—Our church at Sudbury was destroyed by fire on Good Friday.

Manitoba, St. Boniface College.—At the request of the editor of a local paper Fr. Drummond has written a valuable article entitled, "Why I am a Catholic." We trust it will be reprinted and circulated far and wide as it must do great good.

China, Learning Chinese, The Yan-Chee-Chaw.—At home I have my little A-lok, the sacristan's little boy of six, who lives here with his papa, and "reads books" with the Chinese master. I go down in the afternoon, and repeat with A-lok what he has read during the day, for A-lok has a delicate ear for the different tones, and a very clear pronunciation; and I hope by dint of frequent repetitions to acquire a correct pronunciation. The book that A-lok reads is a Chinese classic which has been for centuries used throughout the Empire as the first book for children. The children, of course, do not understand a word of it, as it is composed in verse, in a most crabbed and concise style, and is not easy to understand even with Father Zottoli's translation. It was composed more than fourteen hundred years ago, and as the Cantonese pronunciation is different from the pronunciation of the language of that day, the rhythm and rhyme of the verses are only partly preserved as the work is read here. It is called the *Three-letter Poem*, for all the phrases have just three letters. Two phrases of six words make one verse, and the verses rhyme in couplets. It is called by the children *Yan-Chee-Chaw*, as those are the first three letters. The *Yan-Chee-Chaw* begins with the solemn assertion that man's nature is originally good, so that all men are alike by nature, but different in morals. It then proceeds to insist upon the necessity of children and youths acquiring instruction, in morality as well as in literature, and adduces the example of Mentius and other great sages of the past. Next comes some fundamental information; the cardinal numbers are given, that is, unity and the different powers of ten up to ten thousand, which is their highest denomination, though they can express any number higher by duplicating and reduplicating ten thousand. Then are mentioned the three powers, heaven, earth and man; the three luminaries, the sun, moon and stars; the three moral relations, between prince and subject, father and child, husband and wife; the four seasons revolving without end; the four points of the compass; the five cardinal virtues, mercy, justice, civility, wisdom, fidelity; the five cereals eaten by man, and the six animals which man eats (the horse and dog are mentioned, but the cat and rat are slighted); the seven passions; the eight musical instruments; the nine degrees of consanguinity; the ten domestic or family relationships. It then goes on to speak of the different classics to be studied, and gives a short resumé of Chinese history; the industry of Confucius and others are referred to, and with regard to the great works of the past, the boy is counseled in words very similar to those of Horace "nocturna versate manu, versate diurna." The poem closes with a spirited exhortation to diligence and energy. "The dog keeps the night, and the cock rules the morn; and you, if you do not study, how can you be called a man? The silkworm spins its silk, and the bee makes its honey; a man who does not study is not of the value of these creatures. Then, my boy, study; and you, man, work, serving your prince and doing good to the people." And so it goes on, the famous *Yan-Chee-Chaw*, which A-lok sings out so sweetly and clearly.

Our little community has had considerable variety during the fall and win-

ter. In October we had a visit from a Jesuit, which is a great variety for us. The visitor was Fr. Heude of the Shanghai mission, who was taken ill on his way back home from Manila. He had spent a year in the Philippines studying the natural history of the islands, for his occupation as marked in the catalogue is "vacat historiæ naturali." As Macao is the "Sanitarium of the East," he soon recovered here and continued his voyage to Shanghai. In gratitude for our hospitality he promised to send us a set of his works, and I promised myself some interesting reading, for his conversation had raised my expectations to look for no ordinary treatment of the subjects which his published works deal with. And so, when the books came, they were indeed no ordinary works. His first work is on the fresh-water mussels of the Yangtse Valley; it is technical from the beginning to the end, that is, it has nothing but technical descriptions of new species and varieties. The work was printed in Paris and has magnificent plates representing the species described. His other works appear in the first volume of what is entitled the "*Natural History Memoirs* of the Jesuits of the Shanghai Mission." Besides a monogram of Fr. Heude on turtles and another on snails, the first volume of the *Memoirs* contains the result of another father's study of the Chinese wax coccus Pe-la. The second volume of the *Memoirs* has not yet been published, but is about ready for the press. The work is printed by the Shanghai Mission Press, and does not seem to be inferior to Fr. Heude's first work, which was printed in Paris. If I were rich, I should send a set of Fr. Heude's works to the St. Louis University, to show the philosophers and others what excellent scientific work is still done on the missions. The Jesuits are still the scientists of the East.—I have not written anything of late for publication, as I have been devoting all of my spare time to Chinese. I shall be well advanced in the language by the time I begin theology, and I shall have some time for other things. Of course, my study of the language will naturally continue without any special effort, if I go to Shanghai for theology.—We have in Chinese a great many Christian books, chiefly the works of Jesuits and of native priests formed by Jesuits. The catechetical, controversial and ascetical books are very numerous, and date back as far as the time of Frs. Ricci and Verbiest. The writings of those early fathers are very elegant, as they were intended for the great mandarins of Pekin; but most of the works since then have been written in an humbler style for the common people, who cannot understand the classical writings. It seems that the Jesuits are looked up to by the other missionaries for their scholarship in Chinese. A French missionary apostolic recently published in Hong-Kong a translation of the four gospels, but the superior of the printing-house told me that the translation was not a good one, and he excused the author by saying that a poor missionary alone has not the facilities of our fathers.—*From Mr. Wm. L. Hornsby.*

A Memorable Anniversary.—Last summer the Tcheuly Mission celebrated the *fiftieth* anniversary of the missionary labors of Fr. Gonnet in China. The

venerable father, now seventy-eight years old, was for twenty years superior of the mission of Kiang-nan, and then of the mission of Tcheuly till 1884, when Fr. Becker succeeded him. It is worth recording that Fr. Gonnet is the first Jesuit of the new Society that spent fifty years in China, and that there were only four others of the old Society that lived that long in China since the days of Fr. Matthew Ricci. The Society celebrated its fiftieth anniversary in China, in 1889.

A curious organ is to be seen at the Jesuits' Church at Shanghai, China. It was manufactured by a native, a brother coadjutor of the Jesuit order. The pipes of the instrument are in bamboo wood instead of metal, and the sonority is of an incomparable sweetness, "angelic and superhuman," says a correspondent, and such as has never been heard in Europe.—*New York Tribune.*

Constantinople.—The college of Saint Pulcheria has been transferred from the province of Sicily to that of Lyons. At present the college is closed, a part of the building is used as a residence, the rest has been let. This residence now forms part of the mission of Armenia, which is one of the missions of the province of Lyons. It is the residence of the superior of the mission. The two fathers stationed there have a church and are employed in the work of the ministry.

England, Transfer of the Mission of Zambesi to the English Province.—Under date of Dec. 8, Father General writes from Fiesole:

Reverend Father in Christ, P. C.

At length, after many delays, something can be definitely settled about the Zambesi Mission. Now that the Missions of Jamaica and Honduras have been made over to the Maryland and the Missouri Provinces, the English Province will be able to take up and help forward that of Zambesi. Consequently on this day, the feast of the Immaculate Conception, I commit the care of the Zambesi Mission to the English Province, and I pray God, our Lord, that this assignment may prove to be for the greater glory of God and for the greater spiritual profit both of the English Province and of the Zambesi Mission. . . .

God grant this Mission may be one of the most flourishing in the Society and fully worthy of the ancient fame of the Society. And this it certainly will be, if all the Fathers who are told off for that Mission are filled with the true spirit of the Society. . .

For accepting this Mission I thank your Reverence and the English Province, and I bless you from my heart.

I commend myself to your Holy Sacrifices.

Your Reverence's servant in Christ,

LEWIS MARTIN, S. J.

In these few and earnest words our Very Reverend Father General announces the last and one of the most important departures of our Province,

While handing over to our brethren of two Provinces in the United States the Missions of Jamaica and Honduras, around which so many memories have gathered, we have confided to us the newest expansion of our great Empire, hallowed, in days gone by, by the labors of our Fathers in the old Society.

At present 20 Fathers, 8 scholastics, and 18 lay-brothers are on that portion of the Mission now belonging to our Province, distributed among St. Aidan's College, Dunbrody, and eight or nine stations. In the Portuguese portion there are 7 Fathers and 9 lay-brothers distributed among five stations.—*Letters & Notices.*

Lord Salisbury and the Objects of the Jesuits.—The following clipping from the London *Standard*, Dec. 13, '93, is not without interest:

In the House of Lords the Earl of Kimberley, speaking of the outrage in the French Chamber, said: Before we enter upon business I think I may say that it is our unanimous wish to join with the other House in expressing our sympathy with the French Chamber on the occasion of the atrocious outrage perpetrated there. Therefore, if the House approves, I think a communication will be made from this House to the French Chamber and to its President, expressing our sympathy with them in what has occurred, and our horror at the occurrence.

The Marquess of Salisbury said: The proposal of the noble Earl will meet with universal adhesion, as did a similar proposal in the other House. I think that the Government has taken a very suitable and graceful course in expressing sympathy with the French Chamber, which has been exposed to a danger from which other Legislative Assemblies are not altogether free. There is something very special about these outbreaks of bloodthirsty disorder. It was bad enough 300 years ago, when assassination took its rank among the political weapons of the day. These people struck at their opponents. They murdered people whose disappearance was of real importance to the politics of the time. The murders of Henry IV. and William the Silent seriously affected the political aspects of the time, and the blowing up of this House of Parliament, if it could have been effected, would have done much to further the object of the Jesuits. But the peculiarity of these murders at Barcelona and Paris is that they are absolutely without object. They merely represent a love of blood and a desire to create suffering among others. I am, however, very glad that the Government has given expression to the deep horror which we all share, and I can only venture to add that the expression of that deep horror has not been entirely without effect if it has given a pledge that if there be international means by which this evil can be eradicated we shall not be backward in taking our share in putting them in action.

London.—In the great Lenten Mission the Society took the numerical lead of all the Religious Orders engaged in it. There were nineteen of Ours employed in it, seventeen Passionists, thirteen Redemptorists, and six Dominicans.

The Month.—Father Clarke, now Rector of Wimbledon College, has resigned the editorship of *The Month*, and is succeeded by Father Gerard, late prefect of studies at Stonyhurst.

Father Stevenson receives a degree from the Presbyterian University of St. Andrew's.—The inauguration of a Catholic, in the person of the Marquis of Bute, as Lord Rector of the University of St. Andrew's, an event sufficiently marked in itself to arrest our attention, acquires an additional interest when viewed in connection with an incident with which it was accompanied. That northern seat of Calvinism, the scene of the murder of Cardinal Beaton, and the favorite residence of John Knox, had the courage and the courtesy to bestow the honorary degree of LL.D. upon the Rev. Joseph Stevenson, S. J., the first Catholic priest upon whom that distinction has been conferred since the days of the Reformation. His reception during the whole of his visit was most gratifying. Kindly and cordial everywhere, it was eminently so in the hospitable residence of Principal Donaldson, the official head of the University, in which it was the privilege of Father Stevenson to be domesticated during his visit. In addition to this act of friendly courtesy, a marked attention was paid to him in all festivities, official and domestic; and though he wore the gown and biretta of the Society, both in public and in private, during the whole of his visit, no expression of any kind showed that the innovation was resented either by the University men or the citizens. The *Dundee Advertiser*, of November 23, 1893, on the day after the conferring of the degree says: "The Rev. Joseph Stevenson, S. J. (in his scarlet robes), reminded one very much of the late Cardinal Manning. A well-known Roman Catholic, his works of historical research have been many; and the students showed their appreciation by vigorously cheering the old man of over eighty-seven as, with his new honors heavy on him, he picked his way back to his seat."—*Letters & Notices.*

Death.—Father John Walford, well known to Ours at Louvain from 1875 to 1878, died January 9th, 1894, at Roehampton.—R. I. P.

Father Duranquet, *Anecdote about the late Rt. Rev. William Clifford, Bishop of Clifton.*—In the year 1835–1836, Father Duranquet, then only a postulant for admission into the Society, was a guest of the Fathers at the College dei Nobili, and was attending the Roman College. Two other strangers had also rooms at the Collegio dei Nobili, the late Abbé de Falloux, since Cardinal, and a young Englishman by the name of Blount, I think. Lord Clifford had then one of his sons at the College, he might have been fifteen or sixteen years of age, and was a boy who gave every satisfaction. On a Sunday afternoon, Father D., being curious to assist at the explanation of the Christian Doctrine, which was given to the boys by the Spiritual Father, went to the organ gallery, where he could hear and follow everything without being noticed. It happened that the Father called upon Clifford to answer questions on Christian Doctrine. To my great astonishment the Fa-

ther seemed to do all he could to confuse and expose him most unfairly, and paid him no great compliment afterwards. As I was on intimate terms with the good Father, who appeared to me not to have been very kind on that occasion, I could not help making some remarks to him about it. It surprised him that his rough treatment of the boy had been witnessed by a stranger, but was very glad to have an occasion to explain the matter. He told me it was at the request of the boy himself that he had taken an opportunity to mortify him, and that afterwards on asking him whether he was satisfied, the boy confessed that it had been pretty hard, but that he was very thankful.

In 1835–36 there was only one of the Cliffords at the Collegio dei Nobili; it is easy to make out who it was, and when he dies his friends will be edified at this anecdote of his youth, which I could not allow to be lost.—*Letters & Notices.*

We are indebted to the January number of the "Letters & Notices" for this story of the late Fr. Duranquet. We beg leave to inform the editor that the good father is no longer *cur. val.* at Woodstock. He died in December, 1891, and his obituary will be found in the LETTERS for March, 1893.—Ed. W. L.

Fordham, St. John's College.—The college numbers now 175 boarders and 70 day-scholars making a total of 245 in daily attendance. There is a gradual advance in the standard of the classes and more serious application is visible among the maturer students; studies are progressing slowly but steadily and give well grounded hope of future excellence among the students.—Feb. 2, the Feast of the Purification, is Sodality Day at Fordham. All the students went to Holy Communion at the 6.30 Mass. At 9 o'clock, just before the solemn high Mass, there was a reception of fifteen new members into the Sodality of the Blessed Virgin by Rev. Fr. Rector. In the evening was held the Literary Academy in honor of our Blessed Lady; it is truly a very beautiful celebration. On the stage of the College Theatre is placed a fine statue of our Virgin Mother, of heroic size: the stage is adorned with all manner of festive hangings tastefully arranged, while plants and flowers are grouped about the pedestal of the statue; candles and the electric lights illumine the scene with brilliant effect. Forming a half circle at the feet of our Blessed Mother sit eight students representatives from the four different sodalities of the college. These chosen sodalists read various carefully prepared essays, poems and fervid compositions, all in praise of the Blessed Virgin Mary. Sacred music and hymns to the Queen of Heaven are interspersed and at the end the whole college rises *en masse* and sings the "Magnificat" in soul-inspiring tones. These exercises last one hour and are very devotional and impressive, for they are a public and very warm profession of love for the Mother of God by our college students. Fr. Rector closed the celebration by a few words of exhortation.—There is a good deal of solid piety manifested by our boys; each student is obliged to go to confession once a month and there are six days of general Communion during the class year; yet thirty or forty approach the Holy Table every Sunday and many are weekly communicants. The devotion

of the Sacred Heart is specially noteworthy among the older boys, many of whom wear their badges continually, and the Communion of Reparation on the First Friday is well attended.—The Dramatic Society is getting ready the "Merchant of Venice" which it intends to present to the public during Pentecost week.—Our Public Debate will be held in May.—Congregational singing has become a great success at Fordham; the boys enter into it with a good will and make the chapel ring with their full, hearty notes of praise. This means, of course, a good deal of labor and zeal on the part of the prefect of music.—This year all the students, philosophers and day-scholars included, are obliged to drill. The boys are under arms three hours a week and their battalion makes a good display upon the college campus.—A great deal of useful work has been done in the boys' library. Scattered books have been gathered together, many volumes were renovated and the whole library has been re-catalogued, and the new catalogue is with the printer.—The health of the whole college has been something wonderful; there has been no serious sickness during the past two years among our students. For this favor we thank much the glorious St. Joseph under whose protecting care the temporalities of the college have been placed. Our good brother infirmarian has co-operated very zealously with our heavenly patron.—Last September we admitted to the college a little boy somewhat under age, Dudley Montgomery, a Protestant, in the hope that through the boy we might win over to the true faith his invalid mother, who seemed to be well disposed. This lady was an Episcopalian and has been suffering from a grievous malady which is stealing away her life; she did not wish to see the secular parish priest, but readily received visits from the Jesuit father, who taught her little son. In a few months she was baptized in the Catholic Church and made her first Communion. Her little son, Dudley, will receive baptism on Easter Sunday. The mother has since been anointed by Fr. Bergan. All was done with the approbation of the parish priest: thus the grace of God triumphed and souls were saved by what appears to us as a mere accident.—Few persons even of our own province appreciate aright the immense vantage ground for good we possess in St. John's College, Fordham; seventy-five acres of choice land with seven spacious buildings, situated within the corporate city of New York, at an easy distance by steam-car, trolley and elevated railroads to its most busy centres, yet so delightfully located that it enjoys all the peace, privacy and healthful surroundings proper to the country.—Columbia College is said to have purchased property towards this part of the city, and the New York University has secured land on Fordham Heights, so that this district seems destined to become the educational centre of our great commercial metropolis.

France.—Our colleges have not been disturbed except at Toulouse, where the university caused us for a time some trouble, but now all is peaceful. By acting prudently much good is being done by our colleges, by preaching, and especially by the houses of retreats, the associations of men, of youth, and of

workmen.—At Toulouse a new day school has been opened within the city limits.—At Lyons a preparatory school to the military school of St. Cyr has been established on the heights of Fourviere. This will be transferred later to a building, in process of construction, across the Rhone in the "quartier des Broteaux."—The preparatory school for the navy which the fathers of Paris have at Jersey will soon be transferred to a new site adjoining our scholasticate there. This school has always had remarkable success in the public examinations.—An Eiffel tower, nearly 200 feet high, is in process of construction at Jersey, which will serve for a meteorological observatory. Père Dechevrens will have charge of it.—Our fathers at Paris have purchased a large amount of property which they will use for different good works, especially for the workmen. At St. Etienne, in the Province of Lyons, a large building has been erected for the same object.

Province of Champagne.—Fr. Paul Motte has been appointed Master of Novices at Gemert. He has under him 24 scholastic and 18 coadjutor novices. Many of Ours were employed during Lent in preaching in the cathedrals and large churches and a great mission was given in the manufacturing town of Châtellerault.

Death.—Père Theodore de Regnon died suddenly at Paris on December 26, 1893. Though remarkable for his wit and love of fun, he was a serious thinker and distinguished writer. He was during the great part of his life professor of physics in the scientific school of St. Genevieve, better known as the Rue de Postes. It was not till his fiftieth year that he began to write, but his books, though on serious theological and philosophical subjects, have had a wide circulation and have been much esteemed. His "Metaphysique des Causes" has been praised by the most distinguished writers even those of the French University. This success was due, doubtless, to diligent and attentive reading through many years, but also to his clear style and the happiest choice of words to express his ideas. We are glad to announce that his "Third and Fourth Books on the Most Holy Trinity" are soon to be published.—R. I. P.

Frederick.—*The Novitiate* still continues to be blessed by the acquisition of new aspirants. In the beginning of the year the number of brothers had been reduced to one; and the outlook for vocations seemed very discouraging but hope has been renewed by the reception of two novices and five postulants. The scholastic novices are now more numerous than at any time in the history of the province; there being at present 57: 16 of the second and 41 of the first year. Of late both juniors and novices have been striving hard to give a cheery aspect to the new villa and the surrounding grounds. They do not seem to regret the loss of "Araby;" although in many respects it is by far superior to "Groff Park." The building is of brick and quite substantial and roomy. A large hall 40 by 80 feet, ample enough for indoor games, extends through the centre. On either side of this are eight large rooms. During the summer vacations these will be devoted to the exclusive use of the novices,

serving as chapel, kitchen, refectory, and dormitories. The view from the cupola of the house is charming. The city and valley seem to expand before you, while the range of mountains can be distinctly traced for many miles.

St. John's Church and School.—The triduums in honor of our blessed martyrs were carried out with all the solemnity possible. V. Rev. Fr. Provincial presided over that in honor of Blessed Rudolf Acquaviva and companions. During both the triduums the people attended in large numbers. The Holy Week services also were witnessed by large congregations. It may be that an ominous warning produced the desired effect. They had been told that if they did not evince their appreciation the services of Holy Week would be discontinued in the church and in future be held in the chapel of the Novitiate from which externs would be rigorously excluded. However, the threat cannot account for the large number of Easter communicants, which far exceeded our highest calculations.—Brother Whelan is striving hard to raise the standard of the school. Recently the boys played "Pinafore," and "Damon and Pythiás," a second time by request, in the public opera house and elicited praise from most unexpected quarters. Brother Whelan has succeeded in introducing the military drill, and now St. John's Cadets are quite a feature in quiet Frederick.

***Georgetown University,** School of Arts.*—Our students seem often from their exterior deportment to be lacking in true piety and devotion. That this is not really so, but only in appearance, is evident to those who know how prompt they are to respond to any appeal made to them, and how, of their own accord, they come forward to propose a communion, or some devotional practice. This true spirit of real devotion has shown itself lately in the students of Mr. Rose's class of their own accord going to communion as soon as they heard of the death of his mother, and again at the beginning of March when some students proposed that a visit be made to the chapel every day and the Litanies of St. Joseph be recited. This was left entirely free and a good number made the visit together during the whole month. To encourage this devotion a new statue of St. Joseph was purchased and placed over the altar in the north transept. The exquisite statue of our Lady of Lourdes which was presented to the college by the late Mrs. Coleman, was put up on the transferred feast of the Annunciation in the Collier Study Hall. A little celebration was gotten up for the unveiling with verses in Latin and English interspersed with hymns to the Blessed Mother and short addresses by Father Daugherty, in Father Rector's absence, and Father Frisbee. The students took a real interest in the celebration and paid themselves for the beautiful bracket which supports the statue. Again, two brothers were sent to the college who, though baptized Catholics, had become Episcopalians. Nothing was said to influence them in any way, but last summer the younger made his abjuration and received his first Communion. His great prayer was that his elder brother might follow his example. A short time ago of his own accord this elder brother asked to be

instructed. On Holy Thursday he made his abjuration and received his first Communion.—It has been determined by the Faculty to introduce a modification into the curriculum of the College in so far as regards students who intend, after graduation, to follow a course of engineering. They will be allowed, after the Freshman year, to substitute for Greek the study of drawing, chiefly mechanical, and descriptive geometry. In all other respects their course will remain unchanged, and its successful completion will be rewarded with the degree of B. S., instead of B. A., which is, at present, the only lower degree granted in the College. The purpose of this step is to enable our graduates to omit the first two years of the engineering course in the great technical schools of the country. This has, it is true, already been achieved in many cases, since the chemistry, physics and mathematics to the end of calculus, as given in Georgetown even to the classic students, are found to be fully equivalent to the same branches as exacted from technical students elsewhere. This fact is surely a high testimony to the thoroughness of our scientific instruction—one, indeed, which could probably be attained by very few other classic colleges. But the conditions hitherto found necessary to be assumed (shopwork, mechanical drawing, and descriptive geometry) have been found so arduous as to make the completion of the full course of engineering in two years a task of great difficulty, except for the most robust in mind and body. By the contemplated change, what was before difficult will become easy.

The Hon. Edward D. White, who has just been appointed Associate Justice of the U. S. Supreme Court is an old student of Georgetown having been at the college from 1857–1861. The "College Journal" with the March number presented all its subscribers with an excellent portrait of the new judge.

The Observatory.—Three publications are now in press. These three will make one volume with those already published. This volume will describe the "Various Applications of the Photochronograph."

We hear that an "Atlas of Celestial Charts with Catalogue" is in preparation. These charts are designed for a special investigation in astronomy and will be published in four series by Mr. Dames of Berlin. The plates are now being engraved in Bonn by the same firm which made the famous charts of the Bonn University.

The latest publication of the Observatory, on the Reflecting Zenith Telescope by the Rev. Father J. Algué, S. J., has been favorably reviewed in the *Zeitschrift für Instumentenkunde* (n. 3, 1894). This is the standard journal in Germany treating of the construction of Instruments. The reviewer gives on five pages a well written account of this instrument, which cannot fail of making it known to the professional men all over Europe. The article is on the whole a faithful abstract of the observatory-publication and is accompanied by two well executed illustrations.

Father Hedrick has been elected a member of the Philosophical Society of Washington.

School of Law.—The three series of public intercollegiate debates between the students of the Columbian Law School and the Georgetown Law School have been held. All were largely attended, indeed the halls were so closely packed that many were turned away. Georgetown won on all three occasions. The victories were such that cannot fail to do the Law School good as the Columbia School is older and larger than ours; but the college has also benefitted by the debates, as most of the students who represented Georgetown were from Georgetown College and showed the superiority of their classical training. A gentleman was heard to say at the close of the second debate, I shall send my son next year to Georgetown since there can be no doubt of the superiority of the training the students receive there. Many of the college students were present at these debates and at the second debate the College Glee Club and Banjo Club helped to make the entertainment enjoyable.

German Province, *The Jesuit Laws and the Reichstag.*—When the old Jesuit law, after the first and second reading in the German Reichstag, was repealed by a great majority of votes, some English and American papers thought that the battle was then won, and that the return of the German fathers was a settled fact. This is, however, not the case; their return is, as yet, very questionable. For one must bear well in mind, that the new proposition in favor of the Jesuits must be read a third time in the Reichstag, and that then many of the anti-Catholic parties may possibly not abstain again from voting as before, but vote against the repeal, especially, if they are prompted by some in authority or by their Protestant friends. And even in case the Catholic party should be victorious a second time, their victory would be incomplete, as long as the new proposition has not obtained the sanction of the Bundesrath. Moreover, not one of the least impediments now is the rage of the Protestants, especially of the Evangelical "Bundesbrüder," who are moving heaven and earth, to keep the hated order out of the fatherland.—In the city of Wesel, a few days ago the Protestant ministers spoke even from the pulpits in the most exasperating terms on this subject, begging their flocks to take part in the "Massenpetitionen" petitions against the return of the Jesuits.—From Aix-la-chapelle the Government expelled lately one of Ours. Fr. A. Andelfinger, had arrived there, to give a course of lectures chiefly against the social Democrats, and as there was no hall large enough to hold the audience, he chose St. Nicholas Church for the purpose. The father supposed that his lectures, under the title of "religiös-wissenschaftliche Vorträge," would be tolerated by the Government. He said: "The Democrats live like dogs, and die like dogs: Sie leben wie die Hunde und sterben wie die Hunde." In such a powerful way did he speak against them, that the Democrats present cursed and gnashed their teeth, although in church. When the father had ended, and was wending his way back to the hospitable home of Mr. Commerciewrath Beissel, the police followed him from a distance and marked the house he entered. Next morning the "Polizeicommissär" paid

a friendly visit to our missionary, asked his name and profession, and as this was frankly told, ordered him to leave the country. Herr Beissel and Oster, two prominent citizens and great friends of Ours, proceeded at once to the "Polizeipresident" of Aix-la-chapelle to appeal, but in vain! Jesuits are too dangerous, Democrats not so. In the same city one of these Democrats was allowed not long ago to deliver his furious speeches against throne and altar! The people of America will hardly understand, what a bugbear the name of a Jesuit has become in some places of Protestant Germany. Only a few weeks ago there passed through the streets of Berlin, an individual in a somewhat strange attire, that drew the eyes of all upon him. At once the frightful warwhoop was sounded through the papers: "a Jesuit in full array is marching through Berlin!" Even the Catholic paper, "Germania" was duped this time and made of him "a Polish Jew in a caftan." He was, however, neither a Jesuit nor a Polish Jew, but a Polish Catholic Prince, viz., Father Benedict de Radziwill, O. S. B., who spent a fortnight in Berlin.

Exaeten.—Our chapel of Exaeten has received two exquisite credence-tables and two costly side altars (5000 M.) of the Blessed Virgin and St. Joseph, the gift of Rev. Fr. Provincial. They were built by Mr. Vor in Roermond. The lower part of each is made of beautiful white stone, the upper holds a statue, two angels on either side and two groups of carved wood, richly gilt, the groupes representing scenes from the life of our Lord in the Temple and at Nazareth.

Last Vows.—Among the 21 German Fathers, who took their last vows on the second of February, there was Rev. Fr. Frink, Rector of Exaeten. He had taken his last vows already 27 years ago and was now promoted to the grade of the professed.

Our Missionaries in spite of all hostilities give many missions, retreats, etc., throughout Germany even as far as Berlin and Thönigsberg. During the three days of Shrovetide—which are for a special reason days of perpetual adoration in many German parishes—about 30 fathers were sent out to preach and hear confessions. In order to give you a little idea of what the fathers of the five houses, Exaeten, Wynandsrade, Blyenbeek, Moresnet, and Feldkirch have done in the vineyard of the Lord throughout Germany and Switzerland in 1891-92, I add here a *conspectus piorum operum*, which, one must well remember, had to be done furtively and in spite of all police regulations of the Government: General Confessions, 87,485; Part. Confessions, 181,253; Sermons and homilies, 2596; Instructions, 663; Retreats, 452; Triduums, 35; Catechised, 3024; Missions, 129.—Also in the great mission, which began on Quinquagesima for the 70 churches and chapels of London, some of our German fathers took part. From Exaeten Fr. Aschenbrenner went there, to give the mission in the large German parish of London together with Fr. de Hummelauer and others.

In Feldkirch our fathers have received at last from the Government the long desired "Öffentlichkeitsrecht" for the first six classes of the "gymna-

sium;" later on it will be probably extended to all the classes. This right is given only in favor of the boarders, not for the day scholars. If one considers what sacrifices have been made in order to obtain it, how many fathers, even after their theology, had to study several years at the universities of Vienna, Prague, Innsbruck, so as to make the "Staatsexamen" and be acknowledged by the state as professors, he must then say, that our dear "Stella Matutina" has every reason to congratulate herself on such success!

The New Scholasticate.—With regard to the new Scholasticate of Valkenburg it has been decided by the Superiors, that the philosophers of Exaeten will move there this autumn; that at the same time the juniors of Wynandsrade will go to Exaeten and the tertians of Portico (England) to Wynandsrade. The theologians of Ditton Hall (England) will join the philosophers in Valkenburg only a year from next autumn. The novices will remain at Blyenbeek.—*From Fr. Vosskühler,*—Exaeten.

Mission and College work of the German Province in India.—The mission work goes on very well. In the *Gadug* Mission (Fathers Hutmacher and Falk) there are 258 neophytes and 3 catechists in 8 villages; *Walton* (Fathers Leo Kraeig and Trenkamp) numbers 830 in 27 villages with 14 catechists; *Sangamner* has 342 in 17 villages with 18 catechists; *Kendal*, the oldest mission, has 678. The North Canara district numbers about 2800 Christians. Last year two new missions were started, one in Gujerat by a secular priest of the Bombay Diocese, another in the Sind among the learned Hindoos by Fr. Hegglin, S. J., the quondam Sanscrit professor of St. Francis Xavier at Bombay.—The results of the last examinations of our Indian Colleges have been splendid. St. Francis Xavier sent in for the matriculation 30 and passed 24; St. Mary's sent 10 and passed 9; Poona (St. Vincent's High School) sent 8 and passed 6; Karachi sent 4 and passed 3. St. Francis College department sent in 90 for the previous examinations, 50 of whom passed. In II. B. A. of 27 sent in, 23 passed, 6 of them in the II. class. For M. A. one went in and passed.

***India,** The New Seminary of Kandy for the whole of India.*—One of the great means by which the former missioners of the Society in India, with St. Francis Xavier at their head, sought to make their work lasting, was by opening Seminaries and Colleges for native clergy. But in those days when the Religious Orders were free to recruit in Europe, when not only the Colleges and Novitiates at home were endowed, but those also in Goa, the laborers were plentiful. Now when the existence of religious houses in so many lands is almost impossible on the Continent, and when the laws of conscription are tightening their grasp on the youths of almost every country, the difficulty of keeping up an adequate supply of missioners is extremely great. Impressed with these facts, the Holy Father in his letter of June 24, 1893, to

the Bishops of the Universal Church, speaks strongly on the necessity of creating a native clergy for India, whose moral and intellectual training will be all that can be desired.

Much has been already done in this direction throughout the peninsula, but the poverty of the mission has stood in the way, and still more the wretched example of the Goanese native clergy has lowered the priestly standard to a deplorable degree. To remedy this, the Holy Father, by his own personal action, has imposed the direction of a new central Seminary for the whole of India on the devoted Belgian Province. The step was in contemplation as far back as 1886, when Mgr. Agliardi, the Papal Delegate, announced the formation of the Indian Hierarchy. In November, 1890, Mgr. Zaleski was sent as Delegate with the express object of carrying the scheme into effect. Ceylon was chosen as the part of India where the Seminary was to start, and the healthy plateau of Kandy was selected. The Christians in the island form one-twelfth of the whole population, a proportion not reached anywhere in Hindustan save on the Malabar coast.

To expedite matters the arrangements were transferred from the Propaganda to another Congregation, of which the Pope is himself the Prefect, and only when all was settled was the Seminary placed under the former Congregation. The new Delegate asked to have the valuable aid of Father Grosjean, Superior of Ours in Calcutta, in founding the new College. Cardinal Ledochowski, the Prefect of the Propaganda, wrote himself to Father General, begging that a successor be appointed to relieve Father Grosjean, and on October 4, 1893, that Father was named Superior of the Kandy Seminary. Three Jesuits, Father Neut, a scholastic, and a lay-brother, have gone out to aid him in his work.

The position of the building is described by Father Grosjean as beautiful, 1600 feet above the level of the sea, looking down on Kandy, one-tenth of whose population is Catholic. The diocese is ruled over by Bishop Pagnani, a Celestine Benedictine, an old alumnus of the Collegio Romano, whose Congregation work on the mission. He has some seven or eight young Cingalese in his Order, for whom he himself acts as professor of philosophy and theology, the monastery serving for his palace. He has also founded a Trappist monastery.—*Letters & Notices.*

Two new dioceses for the Society.—By a Brief dated August 21, 1893: Two new dioceses are created in Ceylon to be entrusted to the Society. (1) Trincomali, and (2) Galle. No Bishop is to be appointed for Trincomali for some years, the Bishop of Galle is to be Administrator of Trincomali meanwhile. The Trincomali diocese is to be composed of the Eastern Province and the district of Tamankaduwa, in the North Central Province.

The Galle diocese is to consist of the Southern Province and the Province of Sabaragamuwa.

TRINCOMALI DIOCESE.

	Area s. miles	Total pop.	Catholics,	Churches & chapels.
Eastern Prov.	4,573	148,444	6,710	10
Tamankaduwa dist.	not known		none	none

GALLE DIOCESE.

Southern Prov.	not known		3,781	8?
Sabaragamuwa Prov.	not known		3,565	14?

As far as can be made out there are now twelve priests (all O.M.I.) in the above divisions. Trincomali is a military station. The Jesuits will thus have both Tamil and Singalese missions in Ceylon to deal with. The new General Seminary is not within either of these new dioceses. It is in the diocese of Kandy (O.S.B. Silvestrine), which remains intact.

By Brief of October 2, 1893, the dioceses of Mangalore and Trichinopoly are removed from the Province of Pondicherry and attached to the Province of Bombay, where a Provincial Synod has been held under the Apostolic Delegate.—*Letters & Notices.*

Italy, Milan.—Father Bringman, late of the university, has been appointed English and German confessor in the Duomo, a position that carries with it a certain amount of distinction and one that is rarely given to a religious when others can be found to fill it.

Monaco.—At the College of the Visitation, Armand Duke of Richelieu, son of the Princess of Monaco, was one of the actors in the Shrovetide plays. He attends classes in the college along with Prince Witold Czartoryski, son of the late Princess Marguerite d'Orleans.

Chieri.—The Province of Turin opened a theologate here last September in connection with the classes of philosophy. Of the 23 theologians four are from California. There are 16 in the Long Course 1st, 2nd and 3rd year, and 7 in the Short Course. Fr. Sanctus Schiffiui,whose works on logic, metaphysics and ethics have given him a well-earned reputation, is teaching *De Gratia* and Sacred Scripture; Fr. Riniai, *De Sacramentis;* Fr. Feilosio, Moral Theology and Fr. Badino, the Short Course. There are 22 philosophers in the 1st and 3rd year. There are here also the Novitiate and Juniorate with 20 scholastic novices, 8 coadjutor novices, and 9 juniors. The novices and juniors virtually form a distinct community with distinct refectories. They have only Mass and Litanies in common with the rest of the scholastics. The community numbers in all 106.

Jamaica, Departure of the first fathers from this province.—As the English Province has now to supply the mission of Zambesi they have asked that some fathers be sent as soon as possible from this province to take the place of those in Jamaica. Rev. Fr. General having granted permission for two fathers to be sent from the third year of probation, Fr. Patrick Mulry and Fr. John J. Collins were chosen to be sent to Jamaica and to them was added

Fr. Andrew Rapp, who was assistant pastor at Bohemia. They sailed from New York on Friday, March 30. They have promised to send us an account of their voyage and their impressions of our new mission.—We have just received from Rt. Rev. Bishop Gordon a most valuable MSS. comprising the History of Jamaica from 1494 to 1877. It will be published in our next number.

Manresa.—From Jan. 1893 to Jan. 1894, we had eighty-five retreatants—35 secular priests, as many of our own people, and the remainder laymen. We had the pleasure and consolation of having the bishop-elect of this diocese in retreat here prior to his consecration. His punctuality and fervor were matter of great edification to us all.—At the consecration at Hartford on the 22nd of February, there were six bishops, and over four hundred priests. At the evening solemnities Rev. Father Provincial preached. His discourse made a very favorable impression on all.—By an act of the Legislature of the State this place has been incorporated as the Manresa Institute. We are thus freed from all taxes, which in this locality are quite considerable.—*From Fr. A. McDonell.*

Mexico.—Last year Fr. Aquiles Gerste was sent by the Mexican Government to visit the Tarahumara Indians in the Sierra Madre in order to collect some articles regarding the ancient history of those tribes for the Columbian Exposition at Madrid. In one of his excursions through the fastnesses of the mountains he met an old man. On seeing the father, the savage fell on his knees and kissed the father's feet, and then the crucifix which the father wore pendent from his neck, exclaiming as he did this, "Jesuita! Jesuita!" Then he related how he had known, as a boy, some of our fathers of the old Society (This becomes clear when we know that some of our missionaries among those tribes remained there after the suppression). Several of the churches built in those mountains by our fathers, over a century ago, are still standing. Fr. Gerste saw some mummies of our old fathers. They are in a good state of preservation, though dry and wrinkled. The Indians told him that the vestments and altar plate of the old missionaries are still kept in some inaccessible caves in the mountains, and that they will remain there until the missionaries come back. The savages preserve most of the Christian practices and customs taught them by the early fathers. Fr. Gerste could not find any idols among them. Among the infidel Indians, the only sign of idolatry that he noticed was a kind of external adoration or reverence that they show to the sun when it rises. The Christian Indians keep their christian names, Pedro, Diego, etc. The gentiles have no such names. Fr. Gerste says there are some 20,000 Christian Indians, and about 40,000 or 50,000 infidels. The Christians very rarely see a priest.—This mission has been offered lately by the Bishop of Chihuahua to our fathers of New Mexico and Colorado, and there is a strong hope of reviving those venerable missions of the old Society.

Missouri Province, St. Louis.—On January 13, 1894, an order was received from the War Department relieving Lieutenant David D. Johnson, 5th Artillery, from further duty at Purdue University, La Fayette, Indiana, and detailing him as professor of military science and tactics at St. Louis University. Lieutenant Johnson was an instructor at West Point for seven years.

On Feb. 26, the following letter was sent to the patrons of the University.

ST. LOUIS UNIVERSITY,
February 26, 1894.

Dear Sir:—

On January 12, President Cleveland detailed an officer of the United States Army, as Professor of Military Science and Tactics at the St. Louis University.

The advantages of this training are many: the regular drill and systematic Calisthenic exercises promote physical development; give our students a correct carriage, and above all cultivate habits of order, precision and obedience.

The Government will supply the arms and accoutrements; each cadet is to furnish his own uniform: all other incidental expenses will be met by the University.

The uniform, a tailor-made suit, has already been determined upon. As to its cost, nothing definite can be announced till the various bids are fully received and considered. It will probably range in price from 13 to 16 dollars.

There is no obligation on anyone to enter the Military Department; indeed no one shall be admitted who does not bring the written consent of his parents or guardian: but in order to secure the full benefits of the training, those who enter must be prepared to remain in it for two years, provided, of course, that they remain at the University.

There will be two hours of drill per week, from 3 P. M. to 4 P. M., and also occasional instructions. It is of rule to appear at drill in uniform; the wearing of it on other days is optional.

It may be stated that the St. Louis University cadets are an independent organization; they are required to drill only, and cannot be called on for service either by the State Government or the general Government.

Please let me know at your earliest convenience whether you wish your son to be enrolled in this Department.

Respectfully yours,
J. GRIMMELSMAN, S. J.

This new step on the part of the University authorities has been received with an enthusiasm beyond all expectation. It is a question as to which are the more enthusiastic, parents or boys.—Something incidentally gratifying to Ours has been the hearty good will shown the University by the leading men of the State. Governor Stone's letter is worthy of citation.

STATE OF MISSOURI,
EXECUTIVE DEPARTMENT,
JEFFERSON CITY,
Jan. 29, 1894.

HON. DANIEL S. LAMONT,
SECRETARY OF WAR,
WASHINGTON, D. C.

Sir:—

I am advised by the President of St. Louis University that application has been, or will be, made to you for the detail of an officer of the United States Army as Military Instructor of that Institution. This is one of the great schools of the West. It occupies a large field, and performs a valuable part in the educational work of this section. Many of the most prominent business, professional and public men of this and adjoining States were educated at that University. It has been long established, is prosperous and well supported. Its importance gives it claim to consideration. I write, therefore, to urge upon you the propriety of granting the request made.

Very Respectfully,
WM. J. STONE.

On March 4, 5, 6, 1894, a solemn celebration in honor of Blessed Anthony Baldinucci, Confessor of the Society of Jesus, and of Blessed Rudolph Acquaviva, Alphonsus Paceco, Peter Berno, Anthony Francisco, priests, and of Francis Aranha, lay-brother, Martyrs of the Society, was held at St. Francis Xavier's Church.—In preparation for the solemnity a neat, illustrated, pamphlet of twenty pages containing an account of the "Martyrs of Salsette," a sketch of Blessed Anthony Baldinucci, and the Program of the Exercises was published and circulated among the parishioners. The exercises were in the form of a triduum, as is shown by the appended schedule: Sunday, March 4, at 10.30 o'clock, A. M., Solemn Pontifical High Mass, by Most Rev. John Joseph Kain, D.D., Archbishop Coadjutor and Administrator; Sermon, Rev. Thomas Hughes, S. J. Sunday, March 4, at 7.30 o'clock, P. M., Solemn Vespers, and Discourse on the Veneration and Invocation of Saints, Rev. Fr. Daniel Mullane, C.SS.R., Solemn Benediction. Monday, March 5, at 9 o'clock, A. M., Solemn High Mass in honor of Blessed Anthony Baldinucci, Very Rev. H. Muehlsiepen, V.G., celebrant. Monday, March 5, 7.30 o'clock, P. M., Solemn Vespers, and panegyric of Blessed Anthony Baldinucci, Confessor of the Society of Jesus, Father Valentine Lehnerd, C.P. Tuesday, March 6, at 9 o'clock, A. M., Solemn High Mass, in honor of BB. Rudolph Acquaviva and Companions, Martyrs of the Society of Jesus, Very Rev. Michael Richardt, Provincial, O.S.F. Tuesday, March 6, at 7.30 o'clock, P. M., Solemn Vespers, and panegyric of Blessed Rudolph Acquaviva and Companions, Martyrs of the Society of Jesus, Rev. C. P. Smith, Rector of St. Agnes' Church.

A very successful course of historical lectures given under the auspices of the Young Men's Sodality is being given in the Young Men's Sodality Hall.

The program is as follows: January 22, "The Study of History," Rev. J. N. Poland, S. J. Jan. 29, "The Successors of Charlemagne," Rev. J. J. Conway, S. J. Feb. 5, "The Island in the West," Rev. W. Poland, S. J. Feb. 12, "Schools of the Middle Ages," Rev. Thomas Hughes, S. J. Feb. 19, "Kings of France and of England," Rev. J. J. Conway, S. J. Feb. 26, "The Renaissance," Rev. Thomas Hughes, S. J. March 12, "The Reformation," Rev. Thomas Hughes, S. J. March 19, "Princes of the Reformation," Rev. J. J. Conway, S. J. March 26, "The Eighteenth Century," Rev. M. O'Connor, S. J. Apr. 2, "The Dream of Bonaparte," Rev. W. Poland, S. J.

Scholastic Disputations, Nov. 29, 1893.—*Ex Ethica*, Mr. Robinson, defender; Messrs. Wallace and Mahoney, objectors. *Ex Psychologia*, Mr. Conroy, defender; Messrs. Feld and Monteillard, objectors. *Ex Cosmologia*, Mr. Riley, defender; Messrs. Murphy and Lyons, objectors. *Mechanics*, Mr. James J. Kelly, lecturer; Mr. Francis J. O'Boyle, assistant.

Scholastic Disputations, Feb. 19, 1894.—*Ex Psychologia*, Mr. Slevin, defender; Messrs. Robinson and Conroy, objectors. *Ex Cosmologia*, Mr. O'Boyle, defender; Messrs. Otten and Valentino, objectors. *Ex Logica*, Mr. Garraghan, defender; Messrs. McMahon and Monaghan, objectors. *Chemistry*, Mr. James Finn, lecturer; Mr. John Copus, assistant.

Chicago.—Rev. Michael Dowling, S. J., has succeeded Rev. Edward Kelly as first pastor of Holy Family Church. Fr. Edward Kelly is now one of the faculty of Creighton College, Omaha.—"Father Thomas Sherman," says the Chicago *Herald* of February 6, "portrayed at Central Music Hall last night the Jesuit in fact in contrast to the Jesuit of fiction. . . . Central Music Hall has never held a bigger or a more enthusiastic crowd. Ten halls of the kind would not begin to hold all who wished to hear the young priest who came to clear away the mists that surround the word 'Jesuit' in the minds of non-Catholics."

Cincinnati.—On December 27, 1893, Rev. A. J. Burrowes succeeded Rev. Henry Schapman as Rector of St. Xavier's College.—The following course of lectures was given at Memorial Hall. Monday, Jan. 15, "Before the Days of Printing," Rev. W. F. Poland, S. J. Monday, Jan. 29, "The Renaissance," Rev. T. A. Hughes, S. J. Monday, February 5, "The Tower of London" (Illustrated), Rev. J. J. Conway, S. J. Monday, March 5, "Literature and Life," Rev. A. J. Burrowes, S. J.—Fr. Kiely and Fr. Martin have exchanged places, the former coming here as assistant pastor, and the latter going to St. Louis in the same capacity.

Kansas, St. Mary's.—Reverend Edward Higgins has been appointed Rector of St. Mary's College. He succeeds Fr. Votel, who, lately appointed Minister of the Novitiate, has been suddenly called away in the prime and promise of his beautiful life.

Omaha.—Fr. Otting, for several years Minister at the Novitiate has succeeded Fr. Kinsella as professor of philosophy at Creighton College.

Detroit.—On December 28, 1893, Rev. Henry A. Schapman became Rector

of Detroit College. Fr. Kinsella, late of Omaha, is now professor of philosophy in Detroit.

The Mission of British Honduras.—This mission was transferred from the province of England to Missouri by a decree of Very Rev. Father General, dated Nov. 1, 1893. The province catalogue having been published before this decree reached this country, a supplement has been issued, taken from the English Catalogue, giving the stations and the names of those occupying them. From this we learn there are six residences in this mission, which are at present served by a bishop, the Rt. Rev. Salvator Di Pietro who resides at Belize, 10 priests, and 2 coadjutor brothers.

New Mexico Mission.—The old parish of Isleta, together with the parishes of San Elzeario and Socorro have been handed over to Ours. For the present they will be attended to from the residence of El Paso, but later on, it is probable that Ours will occupy the residence at Isleta. Fr. Leone was called immediately from Abuquerque to take charge of the new parishes and Fr. Krenz (of Denver, residence) was sent to take the place of Fr. Diomedi at the American church. It is very likely that the parish of Fr. Ortiz on the other side (Mexican) of the river will be given wholly to Ours.

New Orleans Mission, Spring Hill.—As was stated in the last number of the LETTERS, our college entered upon the sixty-fourth academic year with fair prospects that it would prove a successful one. Thus far, our hopes have not been disappointed. In point of numbers, piety and application to study, the present year will compare favorably with the very best on our records. Notwithstanding a certain financial stress, of which, we are told, some of our colleges in this country have reason to complain, we have been able to enroll as many as 154 boarders on our lists; and if a large membership in the sodalities, scores of weekly communions, practical love for the Sacred Heart, etc., are tests of true piety among school-boys, the students of Spring Hill must be rather above than below the average standard. Their earnestness during the annual retreat, in particular, was certainly remarkable, and must have been gratifying to the preacher, Fr. de la Morinière. Although silence is not obligatory during recess hours, it was so bravely kept, as to make one believe that recreations were not in the programme. The following incident, which came under my own observation, needs no comment. One of the smallest and youngest boys, fearing to break silence by asking a permission *viva voce*, concluded to write his question upon a slip of paper which he handed to the prefect. The latter, although unable to repress a smile of surprise, respected the scruples of his worthy charge, and adapting his answer to the circumstances, he merely nodded assent.—In the last days of December, an unwelcome and unexpected visit from death came to mar the joys of the Christmas season. One of our most exemplary students was suddenly taken ill with a dreadful disease known as spinal meningitis, which is nearly always

fatal. In less than four days, during which he was apparently unconscious, the patient was carried off, before his father had time to reach Mobile. The behavior of our boys on that occasion was truly edifying. They were not satisfied with subscribing generously for the purchase of floral wreaths with which to adorn his grave, but, of their own accord, all received Holy Communion, and offered up many earnest prayers and good works in behalf of their departed friend.—Visitors to Spring Hill never fail to notice and to praise in our students a certain fondness and partiality for music. Fully one-third of them are adepts in the art. This enables us to have, besides a full orchestra with truly classical taste, two brass bands—one in each division—either of which would reflect credit upon any institution. A certain hereditary, though amicable, rivalry between them, goes far to maintain their respective excellence. Lately, both were called upon to play before a large audience at the laying of the corner-stone of a new church which the Visitation nuns are building near Mobile, and their selections were much appreciated, both for their quality and execution. I may also mention here that steps have been taken to introduce congregational singing among our boys. It is already popular with the sodalists, for it is their delight as well as their custom to sing, not only hymns, but also the beads and other prayers at their regular meetings. As we know of no better means for securing proper attention in church, it is to be hoped that the practice will soon become general.

Mobile.—The Young Men's Sodality of St. Joseph's parish, in charge of our fathers for many years, is still flourishing and productive of much good. Although conducted on strictly Catholic methods and principles—one of its rules prescribing monthly Confession and Communion—it counts no less than 90 active members, a fair number for a town like Mobile. As they are recruited in all the parishes of the city, their influence for good is far-reaching. Their gymnasium is close to the residence of our fathers. It is equipped with a complete athletic outfit, and even boasts of bath-rooms and a library. Owing to the recent organization of the Leo Club, a new society intended for Catholics, but with merely social aims and few, if any, religious features, the influence of the sodality, it is feared, may be somewhat restricted and its membership reduced. But God can draw good from apparent evils as well as from real ones, and will not suffer His own work to be hindered or to perish.—*From Mr. Chamard.*

Grand Coteau.—On Thanksgiving Day, Rev. Canon Moreau of Montreal, the organizer and chaplain of the Canadian Papal Zouaves, was our honored and welcome guest. This venerable priest is spending the winter in the Sunny South, and, as he was then living not far from us, he accepted Rev. Fr. Rector's invitation to our Thanksgiving festivities. Our refectory had been decorated for the occasion with shields and escutcheons bearing the Papal, United States and Canadian arms. During dinner an address of welcome was read to the reverend gentleman, and the fathers and scholastics sang in hearty unison the inspiring and martial strains of the "Hymne des Zouaves," which

our guest had more than once heard sung by the heroic little band of Lamoriciére and Pimodan. The good priest was moved to tears by our song. In a few graceful words spoken in French, he thanked Rev. Fr. Rector and the community for their hearty welcome. Of the Zouaves led by this devoted priest, two have exchanged the Zouave uniform for that of the Jesuit, Fathers Garceau and Lemire of the Canadian Mission.—In years gone by, while in the summer months the sun was blazing high in the heavens, enterprising philosophers were wont to trudge a mile and a half over a dusty road, and through a tangled cedar swamp, for a bath in the far-famed Bayou Bourbeux. These excursions will be no longer necessary. A bathing pond, thanks to the ingenuity of our engineers and the muscle of our strong men, has been dug out, and the last touches are now being put to it. It has been a long and tedious work, but the energy and constancy of the projectors must in the long run carry all before them. The pond is but a few hundred yards from the house, and its nearness will be no small advantage, when the heat of our southern summer is at its height. — There is a "Shaftesbury Club" here among the scholastics, with eleven members on its roll. The uninitiated regard it in the light of a *quasi* secret society, but the aims of the club are peaceful in the extreme, for it is simply to foster and develop those qualities which a Jesuit most needs, if he wishes to become a simple, earnest and efficient preacher of the good tidings of the Word of God. On "Twelfth Night" the Shaftesburians gave an elocutionary and dramatic entertainment. Even the most exacting and critical were lavish in their praise of the performance. — In Christmas week, at the "Hall" in the village, through the kindly offices of the pastor of the neighboring town of Carenoro, a company of amateur artists played in French "Les Jeunes Captifs," the proceeds being for the benefit of Fr. Whitney's "Catholic Club." The audience being largely made up of Barrys and Smiths, one might, therefore, imagine that French would be an enigma to them; but not so, for the Celt and the Briton have been long since merged into the Creole. The venture proved a success; and thanks to it, the many new features in the club's billiard room have proved a great attraction to the young men of the town.—The "Junior Club" for boys, under the energetic direction of Mr. Sigouin, did not allow the Christmas holidays to go by unnoticed. A Christmas tree well laden with suitable presents, and an exhibition of magic lantern views, etc., made the boys "feel good."—Our Autumn disputations were as follows: Third year: *Ex Ethica*, defender, Mr. C. Roch; objectors, Messrs. Jul. Remy and L. Schüler. Second year: *Ex Psychologia* (*De Origine Idearum*), defender, Mr. H. Devine; objectors, Messrs. A. Otis and C. Ruhlman. Lecturer in *Mechanics* "Central Forces," Mr. Æ. Mattern.—Midwinter disputations were as follows: Third year: *Ex Psychologia*, defender, Mr. John Reville; objectors, Messrs. J. B. Frankhauser and M. Kenny. First year: *Ex Logica Majori*, defender, Mr. L. Dowling; objectors, Messrs. G. Salentin and Julius Oberholzer. Lecturer in *Chemistry* "Atmosphere and its Constituents," Mr. Thomas Stritch; assistant, Mr. H.

Stagg.—We have heard that the mission given by Fathers Van der Erden and Harts of the Missouri Province, at Lake Charles, La., has been a great success and that a thorough religious revival has taken place. This is very good news to us; for two years in succession we have spent our vacations there and we feel great interest in the little town. We hope and pray that the good missionaries may everywhere meet with the same consoling results.

New Orleans.—Three hundred and eighty is the number of our pupils, a fair muster. Under the management of Mr. Foulkes an orchestra was lately organized among the boys, and was in excellent tune and trim for the Semi-annual Commencement, Jan. 30. The commencement exercises were held in the Grand Opera House. "Sedecias" was the play. The author of this tragedy is as yet unknown; it is, I believe the work of one of our fathers.—Our pupils are docile, gentlemanly and well disposed. Several have gone to the novitiate this year, and we trust that, ere long, a few more may follow their example.—Fathers Power and Downey are preaching the Lenten sermons in our church. Many improvements have been made in that beautiful sanctuary, among others six gasaliers presented by the congregation.—The "Newsboys' Home" is still continuing its good work; here under the direction of one of our fathers, the juvenile knights-errant of literature are cared for, and body and soul, so sadly neglected, receive the attention they so sorely need. The work of the "Newsboys' Home" is one in which all the good folks of New Orleans take a lively interest, and the city not unfrequently comes to its help in the way of handsome and substantial gifts.—On Feb. 2, Fr. Wm. Power took his last vows here: it is unnecessary to say that it was a gala day for the community. At Macon, Ga., Fr. Th. de Beurme had the same happiness, and novices and juniors vied with each other in trying to make their Minister happy.

Tampa.—Fathers Tyrrell (Sup.), Widman, and de Carrière, and one brother, are working in this city. Spanish is needed, as many of the parishioners are from Cuba and the Islands. A school for colored children has been built; and a club-house for the young men and boys of the congregation is in course of erection. It is to be a two-story building, of old southern style. The lower floor is to comprise a billiard hall, library, gymnasium and bath rooms for the young men; the upper floor will be arranged in the same manner for boys.—On Christmas day, our church was the only one to hold services, and—writes the pastor—"a motley crowd of Jews, Methodists, etc., made up the audience."—Since writing the above an event occurred which will show to what an extent race feeling and prejudices may be carried. Fr. Tyrrell's school for colored children has been burnt, maliciously, wantonly, savagely burnt by some of the whites: and he himself has been given to understand, that were he to preserve in his intention of furthering the education of his colored parishioners, a similar fate would await his church and presbytery!

Galveston.—Our "University Club" numbers 240 members. Some time ago, Rt. Rev. Bishop Gallagher solemnly blessed the banner of our Cadet

Corps, and presented it to the company.—A new gymnasium is being built for our club-men; our boys are to have the use of it during the day-time.

New York, St. Francis Xavier's.—The college is in as flourishing a condition as it was at the beginning of the last term. This means, of course, that the number is still the highest ever reached, over 700, and that the boys are industrious and well-behaved. The new feature this year is the introduction of the cadet drill into the grammar department. Capt. Drum of the U. S. A. has been detailed for service at the college and takes very special interest in the boys and their work. He is the father of Mr. Wm. Drum, the scholastic who is now at Woodstock. The companies thus far formed and in good shape have something like 250 members in their ranks, and when in uniform with their rifles gracefully balanced on their shoulders present an attractive detachment of youthful soldiers.—Fr. Halpin still continues the lectures in ethics and has a registered membership of over 100 in regular attendance. There have been sixty applicants for degrees from this department.

A new building.—The old buildings on Sixteenth Street, which were used for the Preparatory Department and sacristies for the church, have been demolished and a new structure is rapidly rising to take their place. This will extend to the extreme limit of the building line giving ten feet more in depth, is fireproof and will have four stories, the first and second having a façade of blue Indiana limestone, the third and fourth of brick and terra cotta. The main entrance will be reached by a flight of granite steps, flanked by two columns and will be thirty feet in width. There will be two side entrances, one approaching an exit from the basement under the church, where Mass is celebrated on week days, and the other, or easterly entrance, leading into a corridor that communicates with the main hall. The design for the upper two stories shows a large pediment, supported by four ornamental pilasters. In the second story will be a fine circular window of stained glass, so placed as to shed its impressive light upon the main hall and the stairway. The sacristies and boys' vestries for the upper church will be on this floor, too, other portions of which will be given up to class-rooms and Father Fink's office. Besides other class-rooms and sacristies there will be a gymnasium in the basement, and on the fourth floor a single apartment extending the whole width of the building to be devoted to all kinds of apparatus that have been found most useful for the physical training of boys. It is contracted that the building be ready in July so that it may be used for the next collegiate year.—A fine baptistery with a marble font has been made in the lower church. It occupies the place of two of the side chapels, is tiled and lighted by electric lamps, and separated from the body of the church by a massive iron railing of elegant design.

The Latin Play at Chicago.—The college was invited to give a Latin Play at Chicago as a part of the educational exhibit. The "Duo Captivi" of Plautus was chosen and on October 12, it was produced at New York in the College

Theatre before Monsignor Satolli. "Before the performance began the Rev. Father Pardow, to whom the success of the production was so largely due, announced that Mgr. Satolli had given two prizes. One, a silver medal, with Pope Leo's medallion upon the one side, and a medallion of St. Thomas, the patron saint of colleges and schools, upon the other, was to go to the student player who would be adjudged the best in his part. The second prize, a book, was for the second best. At the close of the performance Mr. Talley (Ergasilius) got the medal, and Mr. Stork (Tyndarus), the book."

The play gave great satisfaction to the Monsignor and all who were present as the following letter from a learned Redemptorist well shows:

Pl. Revdo. T. J. Campbell, S. J.

Facere non possum, Pl. Revde et carissime Pater, quin tibi vobisque omnibus gratuler de fabula ab alumnis vestris hesterno die omnium opinione felicius splendidiusque peracta. Equidem haud mirari possum satis, alumnos vestros tali tantaque ornatos esse linguæ latinæ scientia perinde atque intelligentia. Neque, verum ut fatear, tantam unquam antea animi oblectationem me cepisse memini ex ulla ejus generis causa. Vestrum sane collegium hujusce reipublicæ omnium omnes omnino posthac facile princeps quin habituri sint, haud dubito. Summa vos, societatem vestram præclarissimam, Ecclesiamque Catholicam laude, honore, gloria cumulastis atque etiam certissime cumulabitis in urbe illa, cui cognomen in vulgus quidem *Porcopoli*, a purpurato vero Baltimorensi singulari quodam artificio *Thaumatopoli* impositum est.

Nec silentio prætereundum esse arbitror, carissimum nobis ac Revdum Patrem Renatum Holaind modis, quos concinnavit, musicis nobis ingentem lætitiam delectationemque animi, sibi vero haud parvam procul dubio laudem ac famam conciliasse. Gratulor igitur iterum ac sæpius nec satis umquam gratulari posse videor. Utinam Deus O. M. et Deipara Virgo purissima vos vestrumque collegium diu diutiusque servent, sustentent, sospitent.

Ne gravere sis denique accipere salutem, quam tibi tuisque impertire gestit, plurimam

tui tuorumque in Xto observantissimus,

JOSEPHUS C. HILD, C. SS. R.

A. D. III. Idus Octob. 1893.

Church of Our Lady of Perpetual Help,
323 E. 61st St., New York.

Two representations were given in Chicago on the 19th and 20th of October. "The audience, happily for the players, was largely made up of scholars, ecclesiastic and lay, who understood the text perfectly, and gave spontaneous and enthusiactic evidence of their constant approval." Archbishop Feehan presided and long rows of chairs were filled with the clergy. The comments of the critics and the press were most favorable; one journal concluding a long review with these words. "It may be doubted whether classic comedy could be more faithfully or engagingly presented than 'The Two Captives' by these students of St. Francis Xavier." The following letter from the Director General of the World's Fair, came after all was over:

World's Columbian Commission, Office of the Director General of the Exposition, Administration Building, Jackson Park, 504, Rand McNally Building.

CHICAGO, ILL., U. S. A., Dec. 25, 1893.

To the Rev. William O'B. Pardow, President of St. Francis Xavier's College, New York City.

Rev. Dear Sir :—The successful reproduction of "The Two Captives" of Plautus, by the students of your college in the Music Hall on the grounds of the World's Columbian Exposition on the 19th and 20th of October, 1893, was an event of which the college may well be proud.

While classical students were gratified with the fidelity with which the young men presented in a classical setting (both scenic and musical), and in the original tongue, this choice remnant of the Roman Stage, the Exposition was pleased with your unique addition to our education exhibits.

I therefore take pleasure in congratulating both you and the students on the literary feature thus added to the World's Columbian Exposition.

Very truly yours,
GEO. R. DAVIS,
Director-General.

The effect of the play has been to stir up among our old universities a desire to emulate our college as the following extract from the New York Sun shows. "A Latin play, the 'Phormio' of Terence, is to be presented at Harvard, with students as actors, and a Boston paper takes occasion to say that this will be the first Latin play ever played in the theatre of that university. We are disposed to think that the practice of enacting the old Latin dramatic works in colleges has been stimulated by the reports of the performance of one of them, not long ago, by the students of St. Francis Xavier College in this city. That performance was markedly successful, and the student actors had the pleasure of receiving the praise of that distinguished critic and perfect Latinist, Mgr. Satolli, the immediate representative of Pope Leo XIII. The professors in our colleges must exercise a severe censorship over the text in all cases. It was the faculty of St. Francis Xavier College who selected the drama in which the students were the actors."

Philadelphia, *The Gesù.*—The Triduum to celebrate the Beatification of the Martyrs of Salsette began in our church on January 29. Solemn High Mass was sung at 8.30, the sermon being by Rev. M. P. Hill, S. J., on "Brothers in the Faith." All the college boys, the school children, and many members of the congregation were present. Solemn vespers were sung at 7.45 P. M. and a sermon, "The Missionary Call," preached by Rev. P. A. Coar, O.S.A., of Villanova College. The services of this day were under the auspices of the League. The old organ had been removed and the new one, a memorial to Fr. Villiger, was not yet completed; so the Germania Orchestra accompanied the choir at all the vesper services and at the Mass on the last day of the Triduum. The choir, augmented by members of the best choirs in the city, numbered 75 or 80 excellent voices. A programme of the exercises with

a short sketch of the Blessed was distributed at all the services. The sermon at the solemn Mass on the second day was by Rev. E. V. Boursaud, S. J., the subject being "Brothers in Religion." At the solemn vespers, Rev. P. McHale, C. M., of the Immaculate Conception Church, Baltimore, preached on the "Missionary Field." This second day was under the auspices of the sodalities and the pews was reserved for members. The Most Rev. Archbishop was to have celebrated Pontifical Mass on the third day but at the last moment the Rev. James F. Loughlin, DD., chancellor of the archdiocese, took his place, while the archbishop occupied his throne during the Mass. Rev. J. J. Wynne, S. J., preached on "Brothers in Vocation." The Most Rev. Archbishop returned in the evening to sing vespers. The procession from the college corridor through the church was very imposing. Rev. F. X. Miller, C. SS. R., preached on "Virtues and Beatification." The attendance at all the services was good but on the third night the crowd was so dense that the ushers could with great difficulty make room for the procession; even the sanctuary gates were pushed open by the surging crowd. Many approached the sacraments during the three days and prayed fervently before the painting of the Blessed exposed with lights within the sanctuary.

Another Triduum took place on February 26, 27 and 28, to commemorate the Beatification of Anthony Baldinucci. The exercises were similar to those of the former Triduum: Solemn High Mass each morning, with sermon, solemn vespers and sermon in the evening. The sermon at the Mass on Monday was by Rev. T. M. McNamara, S. J., subject, "Preparation for the Ministry." Rev. James C. Monahan of the Cathedral preached at the vespers on "Faith." On Tuesday morning, the sermon by Rev. John F. Galligan, S. J., was on "Labors in the Ministry," that at night by V. Rev. Robert McNamara, C. P., was on "Hope." On the last day, Rev. W. J. Stanton, S. J., preached at Mass on "Holiness, True Heroism." The Most Rev. Archbishop sang vespers and Rev. Hugh T. Henry of Overbrook Seminary preached on "Charity." In this as in the former Triduum, many approached the sacraments and prayed with fervor before the picture of the Blessed. During the Triduum the new organ just completed was used and added much to the solemnity.

The Sodalities.—Formerly there was but one sodality attached to the church, but the formation of a Young Men's Sodality was the entering wedge and now there are four sodalities for grown people and one for children. The catalogue of the Barcelona Sodality which was translated and communicated to the young men in a series of instructions proved of much value. Almost immediately sections were formed, one was for literary exercises, the "Academia," to which was added a musical section; another was for catechetical teaching in our Sunday school, a branch of this section is gladly employed by the pastor of a neighboring church. Under the auspices of the sodality, reading-rooms, pool-rooms, and a gymnasium were opened. To keep them irreproachable only members of the sodality are allowed to enter. The council of the sodality governs each and every section and without its sanction

nothing new is attempted. This conservative body, from the honorable position of its members, can without great difficulty prevent the abuses that so often threaten to break up societies of young men. Some excellent work in debates and reading of papers has been done this year. A very creditable showing was made by the members at their first public "Academia" and an apparently enthusiastic interest in the sodality and its sections was excited.—The prevailing destitution called forth many charitable efforts on the part of the members of the St. Vincent de Paul Society and the ladies who composed the Dorcas Society. Hundreds have been relieved either in their own homes or at the rooms of the Dorcas Society.

The Fire.—A fire broke out in one of the sacristies of the church about midnight on Saturday Dec. 23. The sacristy contained a good deal of altar furniture and the relics so industriously collected by Rev. Father Villiger. The fire was discovered by a policeman; his prompt action and the efficient work of the firemen saved the church. Masses went on as usual the following morning (Sunday) and the Christmas decorations were well nigh all replaced. The sacristy was gutted, the stucco work of one side of the sanctuary ruined and the walls and ceiling somewhat discolored. Fortunately, many of the relics were rescued and on being cleaned were found in a tolerable state of preservation.

The New Organ.—In Feb. 1893, while Rev. Fr. Villiger was in the Holy Land, a project was set on foot to present him with a testimonial on his return. It took the form of a fund to purchase an organ for the church. Those in charge of the fund worked so well that the presentation of the amount raised, $10,000, took place in the Academy of Music on Tuesday, May 9. The last impulse to the undertaking was given, all unconsciously by the Rev. Father, in a lecture on "Loyola" given in the church on March 23. Besides this great reception there were minor ones by the college students and the parochial school children.

Providence.—The Parochial School has been incorporated by a special act of the Legislature under the name of the "Cleary School." This name has been chosen in honor of the former pastor, as the old name of "St. Joseph's School" would have been too Catholic to meet with the approval of the Legislators. By this act the school is freed from taxation and $500 a year are saved.

Rocky Mountain Mission, *St. Ignatius Mission, Montana.*—For some years our first mission church had proved too small for the increasing number of our Indian worshippers, so a new church became a real necessity. Many places were proposed and discussed in our occasional recreations, till in the summer of 1890 the work of brickmaking commenced south-east of the mission about a mile from the site of the new church. We always prefer to have all the work done at the mission, for this proves an education both to the elder

Indians and to the school-children, even the smallest of whom were taken to the brick-yard to watch the process of brick-making. Some of our people of the Reserve were employed in the work. In the spring of 1891 the ground was cleared and dug out for the foundation, and before the end of October the walls were five feet above the ground. Winter snows prevented any further operations. However, work was resumed early in the following spring, so that on April 19, 1892, the corner-stone was laid by our Rt. Rev. Bishop, and before Christmas the roof rested on the walls. The outside work was done. Next came the plastering, but it was not until St. Ignatius Day, 1893, that the building was ready for divine service. Hence the blessing and formal opening took place on the Feast of our Holy Father in whose honor also the church is dedicated. We think our new church grand. Up in the church proper the plastering is immaculate, and it is a delightful surprise to find how high the ceiling is, because from the outside no idea can be formed of it. On his feast the statue of our Holy Father was on the temporary altar and his black habit was a contrast to the extreme whiteness of the whole sanctuary. The music was very good as some kind persons came from Missoula to join the choir for the occasion. His Lordship, the Bishop, is truly proud of the structure and more than once spoke of it as the finest church in Montana. Of course this pleased the Indians very much.—This church was used to great advantage for our Christmas celebration. For more than a week previous to the feast the children of the forest were gradually gathering around the mission to take part in the solemn novena. With truly edifying zeal and devotion did they come every evening to listen to the explanation of the catechism. The nine days with their bright and radiant sunlight, and their soft gentle moonlight, rolled by in peaceful tranquillity. No special event marked this uniform, though earnest preparation for Christmas, except perhaps one scene of a truly edifying character. St. Ignatius Mission, as you know, is *blessed* with some four or five different chiefs. A great "Kamkamilsh" had taken place; government had not been good, things were not as they should have been; each chief had to accuse himself of some delinquency or other; their spirits were sad; and the final outcome of the whole proceeding was the resolution unanimously adopted that each chief should undergo a flogging, after which the other Indians, whose conduct had not been up to the mark, should suffer the same temporal punishment. In accordance with this resolution, one of the policemen rang the bell on Wednesday afternoon, and summoned all the culprits to the court of justice, where the general expiation took place. After the ceremony, the rather stiff-walking chiefs told the father that their hearts felt sad no longer; that now they were all in good spirits and well united. It was decided on Thursday that the Christmas Mass should take place in the basement of our new church. The floor had been finished, the steam heating apparatus had received its finishing touch and was ready for operation; the altar from the upper church was removed to the basement

on Friday, and Saturday was spent in grand decorations for the solemn occasion. Everything seemed to forbode a beautiful Christmas-day. Fr. Filippi began to hear confessions on Saturday afternoon. But the great rush was reserved for the following day. Four fathers of the house were occupied from two or three o'clock in the afternoon up till midnight. At 11 o'clock the bell of the old church announced the first glad tidings of the approaching festivity; its merry peals re-echoed again after half an hour, and when, twenty minutes later, it awoke once more with its holy sounds the solemn stillness of the hour, a large concourse of devout worshipers had gathered around the entrance of the new church, ready to bring to the new-born Saviour their humble yet true homage of love and adoration. No sooner had Mass begun, than our ears were filled with deafening sounds from guns and pistols. The great day was at hand, and the Indians had testified their joy at the coming of their dear Redeemer. The same sounds were repeated at the Consecration and at the end of Mass. The most edifying spectacle was the general Communion. This the writer could behold as he had the happiness to act as subdeacon during Mass and accompany Rev. Fr. Renê at the distribution of Holy Communion. Before him he saw Indians of different ages, from the small school-children rejoicing in their youthful vigor and innocence, to the gray haired blind old people, stooping under the weight of years, and bearing on their wrinkled foreheads the cares and hardships of a whole life; he saw them, one and all, receiving with marks of tender devotion, their Saviour and Lord. Whilst Rev. Fr. Renê, accompanied by deacon and sub-deacon distributed Holy Communion to the men, Fr. Filippi did the same to the women. Two ciboriums had been filled to their full capacity; yet the number of consecrated hosts was too small and Fr. Renê had to consecrate again during his second Mass. It is estimated that the number of Communions amounted to 800. The ceremonies of Mass were a great success; Mr. Carroll had prepared twenty-three altar boys for the occasion. The singing of the choir was grand. The Indians, too, had their share in the singing, and three times, 500 or 600 of them made the very walls vibrate, when they sang the "Gloria in Excelsis Deo." Our brass band, too, did its part on the occasion; it awoke the boys with the time honored "Angels we have heard on high," and accompanied the Indians in church, when, after Mass, they repeated the same hymn. The same grand ceremonies were repeated at the 9.30 Mass. The basement was filled with people, and it was evident to all the fathers that our new church was in no way too large, especially for feasts like that of Christmas.—It may be not amiss to say a word about the work of the Sisters of the Mission. Be it said to their credit that we could do but very little without their aid; their life of sacrifice impresses even persons having no religious convictions. The Indian Inspector, an infidel, sent here by the government lately (Dec. 8, '93), said to the fathers as they were leaving the Kindergarten after the inspection: "Your life is a hard one, I know, but I can understand how you are able to

bear it; but the life of these good Sisters is something beyond me. I give it up. If there is any heaven for me, I resign in favor of the Sisters."

***South America,** Ecuador Mission.*—Scholasticate of La Concepcion, Pifo. "In this house the studies proceed in earnest and with real solidity. Our theologians gave, last December, a public disputation before the Archbishop of Quito, which was a grand success: the philosophers were not inferior to them. The juniors also at Christmas-tide passed brilliant examinations.—As regards the material part, the scholasticate has improved much, and will continue to do so, as far as our means will permit. We have acquired of late an extension of our property to the south-east, where is found considerable water power, from a fall 60 feet high. This will enable us to construct there a mill, a dynamo for electric purposes, and two saws, one vertical, the other circular. All these improvements, while they will reduce the expenses, will in due time better the condition of Ours. — Outside, the fears of war between Ecuador and Peru have finally disappeared: still we suffer from the bad effects of the alarm, for the minds of our boys are restless and hence in Quito our teachers complain of a lack of application and assiduity. English and French are now taught even in the lower classes, and a special course is given to the philosophers on Thursday morning, to keep them busy even on vacation day, and thus prevent them from strolling around too much, to the great detriment of their minds and souls."—*From a Letter of Rev. Fr. Sanvicente, Superior of the Ecuador Mission.*

Bogota.—Fathers Arnesto, Toledo and Azarola had been giving missions in Tolima during the vacations of November and December 1893. On Jan. 14, the Feast of the Holy Name of Jesus, they were returning from their apostolic expedition and were descending the Magdalena on a raft. One morning after leaving Neiva they reached a dangerous part of the river and were obliged to tie the raft to the trunk of a tree on the river bank and land so as to avoid any mishap. Fathers Arnesto and Toledo reached the shore in safety, but Father Azarola, while in the act of jumping from the raft, unfortunately fell into the water. He caught hold of the rope that held the raft but instead of striving to gain the shore he went back towards the raft. On laying hold of it his weight submerged the end of the raft, and in his effort to get on board he let go the rope, immediately sank and was carried by the current under the raft. Shortly after he appeared struggling at some distance from us, but another wave carried him farther away and we were unable to give him any assistance. Our efforts to recover the body were fruitless. It was consoling to know that he was a fervent religious and that he was wont to spend an hour in prayer every evening before the Blessed Sacrament. On the day of this sad accident he had gone to confession and had celebrated the Holy Sacrifice of the Mass. Shortly before the catastrophe he had finished reciting the divine office and spent the rest of the time singing hymns to our Blessed Lady. He received the last absolution while struggling in the water with his

face towards us. Fr. Azarola was 52 years old six of which had been spent in the Society. May God take him to the glory of heaven! According to a telegram received yesterday from Villarieja, his body was found and given burial.—*From a Letter of Fr. Isodore Zameza.*

Valparaiso.—To comply with the repeated request of the Rev. Fr. Superior of our Mission, I send you an account of our labors in these parts. We were very glad to hear of the praises bestowed by the fathers of the last congregation on the work done by men's sodalities and retreats. We give retreats here every month to all classes of men, and the attendance varies in numbers from 70 to 190. Frequently we are obliged to refuse some of them for want of room. The retreat lasts the greater part of ten, or eight full days, during which strict silence is observed. The meditations are read to the exercitants; two instructions and a sermon are given daily, after which a vigorous discipline is taken while the *Miserere* is chanted. Our Lord lavishes his graces upon our work, as many of the men that enter the retreat have been generally leading bad lives but leave it transformed into good practical Catholics. Not a few of them marry those who had been their paramours. In one of the retreats this year—the retreats are called "corridas"—there were thirty-five marriages. It was a pleasure to see in our church thirty-five couples forming a circle, each one with its godfather and godmother—this is here a *conditio sine qua non*—and the pastor passing from one couple to the other, giving blessings to the right and to the left. It is in great part due to these retreats that we can go through the streets not only without being insulted, but receiving honor and respect on all sides.—Eight days preceding the feast of St. Aloysius we opened our house of retreats to the children, and about 200 boys assembled to make the Exercises. If this seems to your Reverence a small number for this city, you must remember that our house cannot accommodate more, and that "non numerantur, sed ponderantur," since the flower and cream of our youth were represented, nearly all of them being toughs, street-arabs, news-boys and sharpers. I can assure your Reverence that a thousand eyes were needed to keep them a little quiet when out of the church. Fathers Poncelis and Astabaruaga conducted the Exercises and their work was well rewarded, as many who did not know even the "Our Father" when they began the retreat, left it pretty well instructed and after making their first Communion. I forgot to tell your Reverence that to the 200 children who came to make the retreat, 200 others who frequent our schools were added, but only in the church; they were divided into three sections with a master in each.—With regard to the sodalities of men, the second point recommended by the fathers of the congregation, we have two here; that of the Sacred Heart of Jesus and of the Bona Mors. A great number of men belong to them and they receive communion in our church on the first and third Sundays of the month. Moreover, on Sundays and feast days they come to our church at 2.30 P. M., for Matins and Lauds of the Blessed Virgin Mary, chanted in Spanish, and on the third Sunday of the month for the Office of

the Dead chanted in Latin.—Occasionally we make excursions to other cities and villages giving missions and retreats. The clergy come together twice a year in a house they have for this purpose at Santiago and we give them the Exercises. The last time I preached to them, April 1893, they numbered forty-four including the archbishop.—About fifteen missions were given this year by the fathers of this house. Miracles of divine grace are not rare. We really have to praise the mercy of God when we see the class of people that come to our church to follow the Exercises. Every day we hear the confessions of people who had not approached the Sacraments for ten, twenty or thirty years. Lately when we were preaching the novena of the Immaculate Conception the people crowded our church as if it were a jubilee year. Several of the secular priests of the city, with whom we are on the best of terms, come to help us in preaching and hearing confessions.—A short time ago Fr. Poncelis found his way into a Spanish man-of-war, the "Nautilus," that was anchored near the port. Of 180 men that composed the crew, 120 came to our church, made their confession and received communion. A good breakfast laid out under the trees in our garden greeted their eyes when coming out of the church. Our success with these sailors seems to have spread satisfaction all over the city and Republic, as marines are known to be generally not very edifying.—*From a Letter of Father A. Sacrest.*

***Spain,** Province of Castile.*—This province has at present 919 members, with 19 colleges, four of them being in the mission of Colombia, South America. These colleges are all filled with pupils. The most important is the University of Higher studies at Bilbao, where 26 fathers, 6 scholastics, and 16 coadjutor brothers are employed. Exhibitions are given by the students of this university in the military Academy (de Estado Major) which bring great honor to the Society and its teaching. Another important college is the Seminary of Salamanca, which is doing splendidly. There are, at present, 430 boarders from all parts of Spain, especially from the Basque Provinces; the day scholars also are very numerous. The plan of studies is similar to that of our scholasticates, and the good spirit and observance of all the rules are most consoling features of the seminary. The students themselves act as prefects, make half an hour's meditation every day, and go regularly to the Sacraments, while the acts of virtue which they perform give promise of great fruits. Every year there are from twenty to thirty vocations to the different religious orders, and many more students become secular priests.—The Spanish "Messenger of the Sacred Heart," printed and published at Bilbao, according to Fr. Cervós, has in a few years outnumbered in subscribers all the other periodicals of Spain. Many of Fr. Luis Coloma's stories were first published in it, which secured it at once a wide circulation. Our present Very Rev. Father General was at one time its editor, and was the writer of the articles on education which appeared in it and which attracted so much attention.

Aragon Province.—Fr. Nonnell of this province is publishing the life of

Fr. Pignatelli; two of the volumes are already in press. He has published also the life of Doña Luisa Borgia, a relative of St. Francis Borgia. This holy duchess made the chasuble which St. Francis Borgia wore when he said his first Mass, and which is preserved in Loyola.

Province of Toledo.—The house which the province of Toledo is building in Granada as a novitiate and scholasticate is, for the most part, of the Moorish style of architecture. It is 318 feet in width with a frontage of 500 feet, and has four towers and a cupola. There are two inner courts or yards, measuring 159 by 105 feet, and two others 125 by 45 feet. The infirmary covers an area of 2283 square feet. The refectory measures 90 by 38 feet, the chapel, 220 by 33 feet, and the hall with two stories, 108 by 30 feet.

Death. — Padre Augustin Delgado died recently at Xeres. He was once provincial of Toledo, and it was during his term of office that the grand colleges of Malaga and Chamartin de la Rosa, the latter the foundation of the late Duchess de Pastrana, were built. He was rector of it till a few months ago. During the Vatican Council he was theologian to the Bishop of Osma. —R. I. P.

Barcelona.—In our church of the Sacred Heart in Barcelona we distributed 144,400 communions in 1892, and 149,100 communions in 1893. Fr. Goberna alone heard over 29,000 confessions in 1893, and the other fathers bore their share of work. It must be remembered that many go to confession to one of Ours, and go to communion in their own parish church. During Lent a retreat was given by Ours to nearly all classes of Barcelona; first to the "Señoras" by Fr. La Rua, then to the "Congregantes," members of the sodality who are mostly professional men or university students, next to the "caballeros," and finally to the "obreros" and "obreras." All these retreats were very well attended; the congregantes, e. g., numbered about 600, the obreros, 500, and the caballeros, 800. Fr. Goberna gave this last retreat, and the one to the obreras; Fr. Domeneque addressed the obreros and Rev. Fr. Rector the congregantes.—The new college in Sarria, a suburb of Barcelona, concerning which former numbers of the LETTERS give detailed information—it is the college that was formerly in Manresa and which had to be removed on account of difficulties with the city authorities—has as many students as its limited capacity is able to admit. The new building, about 370 feet long by 300 feet wide—at least in the central portion—is going up very rapidly; about 200 workmen are engaged in the work. Next year two or three study-halls and a number of private rooms will be ready for use. The house at the Santa Cueva, too, will be enlarged, and further information is promised for a future number of the LETTERS.

Worcester, *College of the Holy Cross.*— The college has received from a friend, who does not wish to have his name known, a beautiful statue of the Sacred Heart, of Carrara marble. It has been placed in a niche near the chapel which serves as a sanctuary for the Holy League. The students have

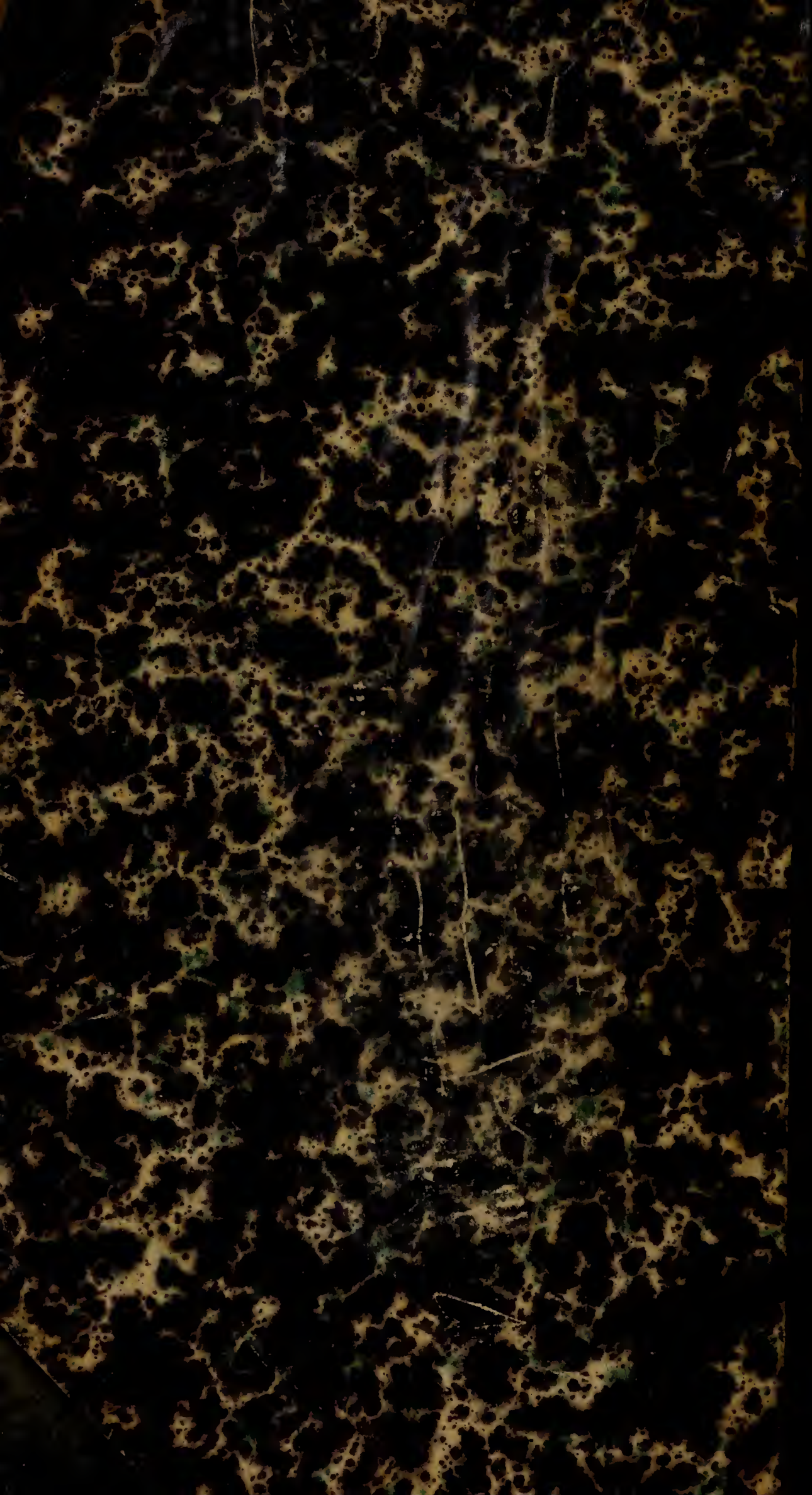
themselves contributed to the construction of the shrine. The ceiling is panelled in quartered oak and is set off with dentals and a solid foot of cornice work. The front is of highly polished panel work and the motto of the Sacred League, *Adveniat Regnum Tuum*, is on the upper centre in letters of carved crimson. The base of the shrine is set off by columns and Corinthian capitals. The throne on which the statue rests is of egg moulding with dental and foliage work in relief. The niche in the wall sets back about 16 inches. The canopy top over it is carved in heavy leaf and beaded mouldings. There are two panels on the side ornamented with running vines in relief. The platform, which forms the base of the whole structure, is made of finished quartered oak with two steps leading from the floor to the shrine. The steps are made of parquette wood set in mosaic. There are five different woods—black walnut, sycamore, maple, cherry, and oak. The casing is embellished in grill work with antique finish. The shrine is 10 feet high and the casing is 18 inches wide, leaving the opening 8 feet wide. An arch of grill work will span the centre. The students of Holy Cross College have been the first of any of our colleges, we believe, to erect a shrine to the Sacred Heart. —The Day Students' Glee Club of the college furnished a novel and very pleasing entertainment to the faculty and their fellow students Dec. 21, 1893. The customary theatricals in English, with orchestral music between the acts, were replaced by a scholarly Latin play, entitled "Sibylla," written by the professor of rhetoric, Mr. Shealey. The play, which was especially appropriate to the Christmas season, represented the experience of a Druid priest and a Gælic bard, who were sent to Rome to investigate the prophecies concerning the birth of Christ. The pilgrims' meeting with the poet Horace, their subsequent visit, under his guidance, to the Sybil's haunt, the enunciation of the prophecies, and the final reception of pilgrims in the court of King Niadhnar, were all finely portrayed. The piece was replete with classical references and bright, witty quotations; and the rendition of many of Horace's odes to music, specially arranged for them, dispelled the little monotony that might accompany a piece written and delivered in the Latin tongue. Between the acts the club sang some very enjoyable college glees. The play itself was a scholarly conception and spoke well for the high talents of its composer; and the easy, natural manner in which the young men handled their parts was very complimentary to the careful training to which he subjected them. The stage arrangements and scenic effects were under the direction of Mr. P. M. Collins.

The work upon the new building is once more under way. Fr. Rector says that it will be ready for occupancy in September of 1895. The heaviest part of the work, the excavation, namely, and the laying of the foundation, is over, so what remains to be done is chiefly the work of the bricklayer and the carpenter. The prefects expect to have an easy time during the progress of the work, for the boys are showing the greatest interest in every sweep and groan of the mighty derrick, that is the only interesting laborer as yet upon

the premises. —The lads of the first grammar class last month began a Class Journal, which met with the general approval that the industry of the class and the energy and enthusiasm of Mr. Finegan, the professor, so well deserved. This month, instead of undertaking again the excessive labor of typewriting it, Mr. Finegan has determined to send the manuscript to the printer. The other boys were so taken with the work of the first grammar class that they subscribed to a man, and are now clamoring for a paper in which the doings of all the classes may be chronicled.—The residence, upon the erection of which Br. Barry has been engaged for a twelve-month past, is at last completed. When the formal opening will take place is still a matter of conjecture. But what he wants with a roll of carpet in a "piggery" is a question upon which the good brother refuses to be interviewed. — Fr. John A. Conway has been sent to the residence at Bohemia, Maryland, to take the place of Fr. Rapp, who has gone to our new mission of Jamaica.

Home News, *Winter Disputations.*—Feb. 19 and 20, 1894. (Vide p. 111.) *Ex Tractatu de Gratia Christi*, Mr. T. Brown, defender; Messrs. Hollohan and Hill, objectors. *Ex Tractatu de Baptismo*, Mr. O'Sullivan, defender; Messrs. Hearn and Rockwell, objectors. *Ex Scriptura Sacra*, "De Epistola ad Romanos," by Mr. Bernard. *Ex Cosmologia*, Mr. O'Gorman, defender; Messrs. Doody and Lunny, objectors. *Ex Logica*, Mr. Harty, defender; Messrs. Tondorf and Rochfort, objectors. *Chemistry*, "Its Structure and Characteristics," Mr. Dinand, lecturer.

Improvements.—Some very important improvements have been made during the past three months. The long contemplated infirmary has been a reality more than two months and its temporary guests pronounce it to be a grand success. The infirmary is in the south-western wing of the college, on the philosophers' side of the house, and comprises the four rooms, two on each side, at the end of the short lower corridor fronting the community refectory. It is shut in from the corridor by a glazed wooden partition.—Thanks to the labor of some ingenious theologians we now have an excellent portable and compact stage as well as beautiful stencil-painted scenery. It was the object of much admiration at the theologians' play on Mar. 27.—A new chapel dedicated to B. V. M. a Strata, occupies the room on the lower corridor under the old apothecary shop. St. Stanislaus' Chapel on the corridor over the House Library no longer exists. At present we have seventeen chapels for the sacrifice of Mass.—Fr. Sabetti, ever solicitous for the beauty of our grounds, has made a parterre south of the green-house, laid out in artistic floral designs. What was familiarly known as the "gridiron" (the unroofed "kikaion"), has entirely disappeared to make way for another after a similar plan but more strongly built.

Mr. Schusler, of the Denver Mission, came for the study of theology on the fifteenth of January, too late for insertion in the catalogue.

Fr. Brett preached the Passion Sermon in St. Aloysius' Church, Washington, D. C. Fr. Barrett preached the Passion Sermon in St. Ignatius' Church, Baltimore, and the Easter Sermon in St. Peter's Church, Jersey City.—On Thursday, Mar. 29, Fr. Holaind delivered the first of a series of lectures on "Our Possessions; an Answer to Henry George and the Socialists," under the auspices of the Catholic Association of Baltimore. This lecture appears in "The Catholic Mirror," Apr. 7.